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IN THE OLD UNIVERSITY TOWN OF BOLOGNA

With a burden of sweet memories you are journeying toward Bologna. It is a varied scene that accompanies you, whether you go thither from Pisa by way of olden Lucca, or from the fair ways of the lily town of Florence. Sometimes you burrow through the Apennines by long, dusty tunnels, and are almost ready to become plaintive, when you emerge and are greeted in compensation by the friendly face of a green mountain, standing beautiful and true as a cathedral church. Sometimes you glide swiftly over a smiling plain, and catch glimpses of the everyday life of Italy—merry little children playing near the roadsides, thrifty housewives busy at domestic cares, workmen joyous in the cornfields or beneath the shadows of the trellised vineyards. You pass little villages snugly resting in the vale beside some dark stream, or hamlets perched on the sunny slopes or settled calmly at the foot of a high ridge. You are gladdened by the glistening white foam of waterfalls, and can almost hear their turbulent voices as they hurl themselves into the picturesque ravines. Lovely villas ofttimes show their red-tiled roofs and white fronts, and the velvet smoothness of their green terraces, while the gardens invite you with a brilliant array of flowers, purple and white and yellow and red, massed in graceful figures along the low stucco wall. Everything is laughing and full of joy and happy with summer. So the landscape shifts and alternates until you begin to see the houses crowding together in larger numbers, and you feel the approaching life of a city's thronging, and possess the instinctive knowledge that you have reached the end of the journey. You have come to Emilia and the old city of Bologna.

When you have thought of Bologna, it has probably been as the old university town that you have imaged her; and rightly has been the judging. For Bologna has been known for nine hundred years as the learned city. Learned Bologna has been the guise under which she has most distinctively impressed herself upon the world. Of her learning she has been jealous and proud and not a little boastful. Even next to her liberty she has valued it, perhaps equally with her liberty, for on her banner you may read the golden letters of "Libertas" in the centre, and along the borders the other watchword of the centuries, "Bononia docet." Teacher Bologna has been of a truth, and even today she enjoys the reputation of being one of the most intellectual towns in Italy.

But Bologna herself is centuries older than her university. Indeed it is not possible to say how many times older, but it is interesting to trace her history and try to discover what she was in her early youth and what has kept her so strong and active to the present day. For Bologna is a prosperous city, for all her quiet demeanor and dignified aspect and pensive regret of a greater past.

Long ago, after the Etruscans had conquered the Umbrian fields, Bologna was their greatest city north of the Apennines, and she was named Felsina. Happy and undisturbed the town grew beside the river Reno, with the eternal hills standing high in the rear as a protection to the fertile valley that stretched out below. But the foe comes sooner or later to every nation, and he came after a long time to the Etruscan, just as the Etruscan had come to the pastoral villagers in the long years before. Not from the south, but from over the Alps came the disturbers, Celtic tribes that poured into Lombardy and down through Italy. Of these hordes the Boii settled in what is now Romagna, and taking Felsina for their capital, brought an end to Etruscan rule there. Felsina now became Bononia. This was about four hundred years before Christ, at the time when Rome was beginning to make herself felt as a power, and was capturing Veii, the richest Etruscan city on the other side of the Apennines, in her ambition to make Etruria a part of the Roman domain. It was also about the time

when Rome herself was to fall for a brief season under the Celtic sway and be sacked and burned to ashes.

Hannibal, also crossing the Alps, came along two hundred years later, and the Boii sided with him. But when he was gone, and Rome had leisure, she sent a large colony to Bononia, and henceforth the Etruscan-Celtic city became Roman. For Rome was a marvel at changing the character of her subject cities; every town she colonized became a little Rome. Such Bononia became, too, but the name remained Bononia.

The city then followed the general fortunes of the Roman state until the decay and fall of the empire. She received Christianity very early, perhaps from Saint Apollinaris, Bishop of Ravenna. With dismay it was, then, that the devout city beheld Alaric within her gates and saw his soldiers batter her Christian churches. But she saw a Roman army beat him, also, and saw him turn away. A city of the Ostrogoth kingdom Bologna was until Justinian broke up that rule, and she was then governed by the Byzantine exarchs of Ravenna. Soon the Lombards overran northern Italy, and Bologna felt their sway until Charlemagne destroyed their kingdom, which lay in his path to glory.

With practical autonomy Bologna developed her mediaeval life until in the year 1122 the emperor Henry the Fifth recognized her as a free town. With "Libertas" on her escutcheon, she now was governed by two consuls, who were afterward joined by a Podesta. She later became a member of the Lombard league, and gave valiant service to the Pope against the Hohenstaufen aggression in Italy. For Bologna loved liberty, and so she carried the Guelph standard, as the papal forces were ever on the side of the Italian towns in their resistance to the German. In 1249 Bologna won a notable victory over Enzio, the son of Frederick the Second. During the following years the city was distracted by internal feuds and dissatisfaction with the Visconti of Milan, and this led to the ascendancy of the Bentivoglio family. But their supremacy was contested until finally peace came after the long struggle, when Bologna, originally part of the donation of Pepin to the Popes, became a papal state in 1506. Under papal rule

Bologna enjoyed prosperity and culture, and retained her own republican rights and liberties and laws. Since 1860 the city has been a part of the kingdom of Italy.

This is the history of Etruscan Felsina and Celtic and Roman Bononia and mediaeval and modern Bologna. And when you visit the Museo Civico you may see the bronzes and ivories of the Umbrian shepherds; the sculptures and tombs and beautiful candelabra, of Etruscan workmanship; the vases and amphora and golden ornaments from Grecian and Phoenician cities; the vast array of Roman antiquities, and treasures mediaeval and Renaissance; and the memorials of the after years even to the Napoleonic battles and the subsequent wars in Italy. The entire history of this Apennine city may be followed as you walk from room to room in this museum in the Palazzo Galvani. But you will find more interest in reading her chronicles as they are impressed upon her churches and towers and palaces and university halls and arcaded streets, and even upon the terraces and flowering heights of her dark green hills.

There are more beautiful objects in Bologna, objects teeming with pleasanter associations, but there is nothing in the city more striking to the visitor than the Leaning Towers, the Torre Asinelli and the Torre Garisenda, which stand near the Piazza di Porta Ravegnana. When one thinks of a leaning tower, almost invariably Pisa's famous structure comes to mind. But Pisa's tower is built of pure white marble, and Bologna's towers are of plain everyday brick; in Pisa what one sees is a cathedral campanile, in the Emilian city one looks upon watch-towers of defense. So with the title ends the analogy.

These old fortress-towers carry one back to the Middle Ages as few things in Bologna do; one can almost fancy an armed soldiery hidden somewhere about, ready to do the bidding of an angry lord. Of the two towers the Torre Asinelli is the taller, soaring aloft to a height of over three hundred feet. Gherardo degli Asinelli began this in 1109, not only as a convenient fortress for the defense of his palace, but as a symbol of family distinction. It was perhaps in emulation of their neighbor that in the following year Filippo and

Oddo Garisenda built the other tower, a structure less lofty by nearly two hundred feet. But less lofty it is content to be, for it is sure of eternal fame from the lines of the great Florentine poet, who did not forget it when he wished a simile—

"As seems the Garisenda, to behold
Beneath the leaning side, when goes a cloud
Above it so that opposite it hangs,
Such did Antaeus seem to me, who stood
Watching to see him stoop"—

The Garisenda could well be grateful to the earthquake, if such it was, which threw their tower farther from the perpendicular than it did the Torre Asinelli.

Bologna has many beautiful churches, the largest and most important of which, though not the oldest, is the cathedral of San Petronio, on the splendid Piazza Maggiore, once the Roman forum. Its name carries one back in thought to the holy Petronius, the fifth century Bishop of Bologna, who purged the city of Arianism, and was chosen of the citizens as their patron. It was in 1388 that the prosperous people commenced the great Gothic cathedral in his honor. An ambitious program they had in view—to exceed in grandeur and in size the other cathedrals of Italy. Such were the designs of the architects Antonio di Vicenzo and Fra Andrea Manfredi, and had they been carried out, the cathedral would have been one hundred and thirty-six feet longer than Saint Peter's in Rome; but the church was never brought to the projected completion. Magnificent as the interior is now, had the choir and transepts been constructed it would have attained an exquisite glory which can only be imagined. The church is rich in chapels, twenty-one in all opening from the great aisles, one containing the head of San Petronio which was removed by Benedict the Fourteenth from the church of Santo Stefano. All the chapels have various objects worthy of consideration, but notable are the stained glass of Lorenzo Costa, the Renaissance stalls of Raffaele da Brescia, and the Museo di San Petronio. When one leaves the church, one cannot but stand again and admire the marvelously beautiful reliefs around the central portal, the work of one of the many great fourteenth

and fifteenth century architects who labored here, Giacomo della Quercia. The cathedral has had many visitors in the past five hundred years, but none who has attained a wider renown in posterity than the Emperor Charles the Fifth, who came here on the twenty-fourth day of September, 1530, to receive the crown from Pope Clement the Seventh.

One of the most unique of the churches of the city is that of Santo Stefano, on the Via Santo Stefano. It consists of eight edifices so united as to form a continuous whole. The main church, the Crucifisso, was built in 1637, and has a pulpit of the twelfth century affixed to the façade. The second church, that of San Sepolcro, is on the left, a circular building of the tenth century, with seven beautiful columns which once upon a time supported a temple of Isis. It is here that the twelfth century tomb of San Petronio lies, a copy in a large degree of the Holy Sepulchre in Jerusalem. The third church was probably built by Saint Faustianus in the fourth century, the Romanesque basilica of Santi Pietro e Paolo, the first cathedral Bologna had. It was rebuilt in 1019, and has seen many alterations. In this church you may see the ninth century tomb enclosing the dust of the martyred saints, Vitalis and Agricola. So, too, will you be called back to earlier years as you go through the remaining edifices, the Atrio di Pilato, the Chiesa della Trinita, the Capella della Consolazione, the Confessione, and the cloisters of the old Celestine monastery.

No church in Bologna inspires more interest than the thirteenth century church of San Domenico, for it is here that the great Saint Dominic, founder of the order of Friars Preachers, lies in his noble tomb. Other great men also lie at rest in this edifice, the most notable of whom are Enzio, King of Sardinia, the Emperor's son whom the Bolognese took captive and kept a prisoner for eleven years; Taddeo Pepoli, the Podesta; and Guido Reni, the city's gifted painter, who did so much to beautify the church and the city and all Italy. The church itself was entirely remodeled in the eighteenth century, and so has little of the flavor of olden days save the inlaid stalls of the sixteenth century. But in the Cappella San Domenico there awaits one the Guido Reni fresco in the dome, and beneath it the exquisite tomb of the saint, which is known as the

Arca di San Domenico, of the wonderful workmanship of Niccolo Pisano and his pupil, Fra Guglielmo, a Dominican friar. The tomb is adorned with six large bas-reliefs, which tell the story of Dominic's life-work. As one looks upon the graceful delicacy and felicity of these charming reliefs and follow out the story, the life of the saint comes back very clearly to one's mind.

Dominic was born in the year 1170 in Calaroga, in old Castile, the son of a noble Spanish house. In his youth he was noted for his piety, a trait which his brothers also shared to a remarkable degree. Very early he began his university studies at Palencia, where his diligence in the pursuit of learning went hand in hand with his kindly manner and his charitable disposition. In this connection it is related of him that he once wished to sell himself into slavery to obtain money for a needy fellow-man. In the course of time he was chosen canon of Osma Cathedral, and was soon made prior of the chapter. Here he spent nine years in contemplation and prayer, loving much the peace of solitude and scarcely ever going out beyond the confines of the chapter house. Journeying through Toulouse in 1203 on a mission with the Bishop, Don Diego d'Azevedo, he noted with sad concern the flourishing strength of the Albigensian heresy, and his mind became ardent with thoughts of a great order to battle against the evil. In the following year, accompanied by Don Diego, he set out for Rome to lay the matter before the Pope. Innocent the Third, glad of his coming, sent him to Languedoc, where he preached the Gospel with great success. Traveling from place to place, ever the preacher and always the leader of prayer, with never a sigh of weariness escaping his lips, he founded little communities in various towns and cities of France and Italy. In 1215 his order was confirmed by the Pope, and in 1219 the first general chapter was convened in Bologna, to be followed two years later by the second general chapter in the same city. It was in this year of 1221 that Dominic died, leaving behind him his great order to carry on his mission and preach the untainted gospel of the Voice above. Many miracles had Dominic performed during his holy life, and formal canonization to saintship was not long denied him, Pope Gregory the Ninth

signing the articles of canonization on July 13, 1234. It was not in the noble Church of Santo Stefano that Dominic first lay, but in the Church of San Niccolo, without a tombstone, under the feet of his friars, as he had so earnestly wished.

To at least one other church in Bologna one should pay the compliment of a visit—the Church of San Giacomo Maggiore, founded in 1267. It is constructed of brick, and is of Gothic design, with a campanile erected in 1472. Very rich in works of art is this old edifice, but the chapel that will hold one longest is that of the Bentivoglio family. Here it is that Francesco Francia's best work hangs—the "Madonna." Here also Lorenzo Costa has a "Madonna Enthroned with the Bentivoglio Family," and outside the chapel is the tomb of Antonio Bentivoglio, by Jacopo della Quercia.

After you have seen the art of the churches, you will wish to see more of the work of the Bolognese school of painting, of which Francesca Francia was the first to win more than the plaudits of his own city. So you will visit the Academia di Belle Arti, which occupies the halls of the old Jesuit college on the Borgo della Paglia. In these galleries Francia may be studied in many examples of religious work, the best being the painting of the "Madonna Enthroned Among the Saints and Angel Musicians" and the "Dead Christ." Numerous other painters of the Bolognese school are here—Ludovico Caracci, Domenichino, Guercino, and Guido Reni. Much as you will admire Guido Reni's "Madonna della Pieta" or the "Crucifixion," or become interested in the chalk drawing for the "Ecce Homo," you will linger most lovingly before that masterpiece of another school, the "Saint Cecilia" of Raphael. There is no picture in the gallery that will win your admiration as will this painting of the patron saint of music pausing in her earthly harmony as she listens in ecstasy to the voices of the angelic choir.

A short distance away from the Accademia stands Bologna's university building, once the Palazzo Poggi. Not here has the university always been, but in 1803 it was removed from the Archiginnasio which Pope Pius the Fourth in 1562 commissioned to be built near the cathedral. The present university has a library of two hundred and fifty thousand volumes and

five thousand manuscripts, among them the library of the wonderful linguist, Cardinal Giuseppe Mezzofanti, which Pius the Ninth bought upon the death of the Cardinal and presented to the university.

The beginnings of the university take one back to the early years of the eleventh century, when the Schools of the Liberal Arts were flourishing in Bologna. In these schools grammar, rhetoric, and logic were among the studies; and, with these studies as a basis, there began to develop the great law school which was afterward to shed such luster upon the city. When the twelfth century opened, Bologna's fame as a university town sprang forth with the sudden glory of a new-come star, for now Irnerius began his brilliant lectures on law that set all Italy agog with wonder and attracted the notice of the far-off scholars of other nations. It was he who instituted the study of the Corpus Juris Civilis at Bologna and originated the school of law as a distinct faculty. This event was epoch-making, but when in 1140 the Camaldulensian monk and teacher, Gratian, compiled the Decretum, which became the authoritative text-book of canon law, Bologna's fame forged ahead more rapidly than ever. Ravenna had enjoyed renown for her school of law, but of late had lost her prestige owing to a conflict with the Papacy, and this left Bologna first in Europe.

As the number of students increased and all Europe was flocking to the university lecture halls, Bologna acquired the title of Mater Studiorum. And the title will not seem inappropriate when one considers that her studies were being sought by ten thousand ardent scholars at the opening of the thirteenth century. But the adopted sons of the city, though united in general aims and enjoying friendly relations, did not join to form a single body confederate, but organized by nations, according to their various countries, each maintaining separate standing, much as the guilds of merchants were wont to do. It was out of these guilds of learning, perhaps, that there later developed the colleges of the nations, the buildings of two of which survive to this day—the College of Spain, founded in 1637, and the College for Flemish students, established in 1650. One can imagine of how much importance and

of what influence these ten thousand students were in the city, especially when one remembers that in the beginning Bologna was a student university. This seems an obvious characterization until it is recalled that such a university was one in which the professors were engaged by the students to give instruction, very much as a private society of today would contract with a lecturer for his learning.

It is interesting now when one looks back upon some of the methods of procedure at Bologna to find that long ago education was much as it is today, even if one has no desire to deny the marvelous modern developments along the scientific paths. At Bologna no examination was required of the candidate for the Bachelor's degree. If a student wished to be a teacher of the law, permission was granted him after he had completed a five years' course in law. For the Licentiate degree a private examination was required, but for the Doctorate a candidate was obliged to defend his thesis in public. And a Doctor of Bologna was a learned man. In 1292 Pope Nicholas the Fourth decreed that all who had received their licenses as Doctors from the Bishop of Bologna, whose consent was necessary for the degree, were henceforth to have the right to give instruction anywhere. As may well be judged, this decree gave added value to the degree, and placed the university more strictly under church authority. From now on Bologna's system of degrees was one with that of Paris, and on the schools of both cities were modeled the universities of later years.

Though medicine had been studied at Bologna before Thaddeus of Florence joined the teaching staff in 1260, it was under his inspiration that a regular school of medicine was formed, in which surgery, dissection, and anatomy received large attention. In 1360 the school of theology was established by Innocent the Sixth, with the Bishop of Bologna as Chancellor. As these schools and others grew, the student body gradually become more and more a student body solely, and the schools, on their part, became coordinated into a more compact university organization. So the university flourished through the centuries, always fostered and controlled by the Popes until the Papal voice was no more in the kingdom of Italy.

To behold the university today, with its depleted ranks of

students and professors, one cannot realize its immense importance in the old days when its law school was the first in Europe and its school of medicine modern even from a twentieth century viewpoint. But the students of today will show the visitor the old chronicles that tell of the numerous conflicts between town and gown in the thirteenth century, when the gown usually had the better of the quarrel. And the professors are proud to occupy the chairs which have been distinguished by many a brilliant predecessor. People today who regard the feminist movement as one of recent years may look on the roll of professors at old Bologna and find Novella d'Andrea in the fourteenth century, and, in later years, Laura Bassi and Maria Agnesi, professors of mathematics; Madonna Mazzolina, a professor of anatomy, and Clotilda Tambroni, a professor of Greek. Among the men professors none have achieved more renown than Varoli, the anatomist; Aldrofanti, the botanist; Luigi Galvani, the physicist and inventor of galvanism, Fifelfo and Guarino, the Renaissance classicists, and the marvelous Mezzofanti of the last century.

Not in the present buildings, however, do the older memories blossom, but in the Antico Archiginnasio, that fine Renaissance structure now the civic library. Here one may see statues of numerous professors and hundreds of books adorned with the armorial bearings of learned sons of Alma Mater, the old anatomical theater, and the frescoed walls of the old chapel. There is nothing more distinctive in the city than the long colonnades of the court, brilliant with the escutcheons of the professors of the past generations.

These colonnades are surely a conspicuous feature of the building, but Bologna has miles and miles of these arcades, which ever shadow the avenues from the sun's heat and make the streets cool and restful. Numerous as they are, you will observe with especial interest that portico over two miles long, under whose six hundred and thirty-five arches you may go from the Porta Saragossa to the pilgrimage church of Madonna di San Luca, one thousand feet above the plain on the Monte della Guardia. This arcaded way was commenced in 1674 and finished in 1739, the expense being met by voluntary contribu-

tions from the citizens, who built the structure in honor of Our Lady.

Before you climb the hill, you will do well to stop at the Certosa, a Carthusian monastery, founded in 1333, the gardens of which now serve as the Campo Santo of Bologna, a beautiful and striking array of snow-white tombs. The tombs and monuments of many great personages are to be seen in the cloisters which surround the Campo Santo, but none will engage your attention more than Tadolini's monument to Clotilda Tambroni.

Ere you leave this mediaeval city you should drive up to the heights where stands the Church of San Michele in Bosco. The way will lie through the color and shade of the Giardini Margherita, where the music will be pleading for your favor and the cool winds will be welcoming your coming. Around many a circling bend in the road you will be borne, with vistas of unsuspected beauty opening up before you, until you reach the old Olivetan Monastery buildings. Here in the years ago the Popes used to come for part of the summer to escape the rigor of the Roman heat, but those days are no longer of the present. A pity, indeed, for it is very beautiful in the old-time papal gardens on the convent grounds. The terraces are green and smooth, the cloisters are peaceful and pensive, the leaves of the plane trees are swaying quiveringly in the breeze, and all the flowers are soft to the eye and fragrant with the scent of summer.

It is from this terrace that Bologna wishes you to behold her. There she is, lying in the valley, full half a thousand feet below, stretching out glitteringly in her paths and lanes and broad avenues and wide-reaching piazza, and mutely asking you to believe, as you do believe, that Bologna, too, has her claims to your friendship and is willing to attest to their worth. San Petronio's basilica stands forth distinctly, the magnificent church once destined to excel the Duomo in Florence and the cathedral of the Eternal City; and not far away you see the leaning towers, almost the sole lonely survivors of the two hundred watch-towers of the Middle Ages. The Renaissance palaces and those still older you can see here and there about the straight streets, and though you are too far

away to distinguish them as individuals, you know that among their tenants have been families with names famous in the city's annals—Isolani, Ghislieri, Bentivoglio. You know that the Pope's legate lived in one; that King Enzio spent many years a prisoner in another; that in the Palazzo Malvezzi-Campeggio are contained tapestries that Henry the Eighth gave to Cardinal Campeggio, Bishop of Bologna, when the Cardinal was papal legate to England; that in the Palazzo Bevilacqua the Council of Trent assembled for a season in 1547. You remember also that down there is the little Casa Lambertini in which Benedict the Fourteenth, one of Bologna's six Popes, was born, and the house in which the painter Guercino lived is there, and the house in which Galvani was born, and the Casa Rossini which the composer built early in the last century; and you do not forget the old cathedral dedicated to Saint Peter, not far away from the Piazza del Nettuno.

As you look down upon this proud city, silent, thoughtful, ancient when cities now old were young, you forget the hundreds of years that have rolled over the towers and spires and palace walls, and remember only the days when the thronging parti-colored ranks of university students from Italy and Spain and France and Germany and England gathered in the piazza or filed through the city streets at night singing the songs of home. Or perhaps you see again the brilliant pageant when the Rector, in gold and scarlet regalia, would accompany a procession of purple-robed learned doctors and black-gowned students to the cathedral, there to be installed as head of the university. Then from out this vision of pomp and song and triumph you evolve that other picture of the saint of old Castile, walking with his barefoot friars about the city streets, exhorting all Bologna, men and women, students and townsmen, to do penance and save their souls. And perhaps as you slip back into those old centuries which seem so near when the day is still, you will find yourself on Assumption Day in the year 1222 among the vast multitude in the Piazza, listening eagerly to the words of another saint who had not the university-bred eloquence which Dominic possessed, but the wonderful gift of speech that translated the mystic God-love of his soul and the intense, never-faltering affection of his heart

for the human kind. For the Assisian also came to Bologna.

It is here in the papal gardens that these thoughts come to you some late afternoon. The day has been fair, and the sky softly serene and blue, and the air quiet and dreamful and breathing peace. It is all pleasant to gaze on that old city beneath you, and follow the windings of the Savena and the Reno and the little Aposa as they flow on to the larger waters beyond. Over in the western limits you can see the thick-lying tombs of the old Certosa silently watching over the graves of the city's unforgotten. San Luca's Hill rises high, looking down on a Christian civilization as it looked of old on the Etruscan and the Roman. You can see extending straight through the city, with churches and palaces bordering its length, the ancient Via Emilia, which the triumvir, Marcus Emilius Lepidus, built from Rimini to Piacenza as a prolongation of the Via Flaminia, and so made Bologna's future secure. Beyond the flashing, brilliant, brown and white city, beyond the colonnades and the palaces and the campanili and the glistening rivers, you can see the level plain rolling away from the sloping Apennines into the dim distance, where the memories of the Este and Theodric and Malatesta mingle with the winds of the Adriatic. Perhaps as you are beginning to think of the little cities of Rimini and Ravenna and Ferrara, you will hear the clock striking the hour on the tower of the Palazzo Communale, and you know that the day is waning, and that the sun is no longer flashing liquid pearls from the fountain of Giovanni da Bologna, but will soon sink behind the green masses of the hills. So you come back into the city with the light of the roseate sunset all about you. The mellow afterglow will come on quickly, and then the cooling shadows of evening, and even already you can feel the touch of the approaching night, when the colonnades will be empty and the leaning towers will throw long, steady shadows across the moonlit piazza, and before Santo Stefano will come the stillness and loneliness and appealing mystery of the Middle Ages.

New York City. JOSEPH F. WICKHAM.

It is a force which education must reckon with immediately, this new frame of mind.

It is not peculiar to any section of the country, although it may vary somewhat as individuals vary, as geography and environment vary. It will not be distinctively the possession of the North or the South, of the East or the West. It will characterize no special one of the strains of blood which have gone to the making of our national life but will rather be the possession of all of them. It has not come immediately to all parts of the country, but it is spreading, and it is spreading rapidly. Where it already exists it is deepening and growing stronger day by day. It is the frame of mind which has been constructed by the smashing impact and blows of the war on the minds and hearts and souls of men, women, and children the world over in the last five years, and the end of its building is not yet.

There have been some very happy manifestations of this frame of mind, and some very unhappy and terrible ones. For the most part the manifestations have been those of heroic devotion, unselfishness and sacrifice. There has been one tragic instance of the red ruin of anarchy, and there may come yet another. If it does come, disillusionment will provoke it, hunger will make it acute. It will probably be saved by the unselfishness which somehow has come white and clean out of the war.

In most instances, the building of this new frame of mind has gone on silently side by side with the demolition of the old. In the European countries this demolition began slowly and was consummated with astounding quickness. The United States became aware of this new mode of thought in the world only gradually. In some sections of the country it took a long while for the new ordering of the world's forces to penetrate, and to be absorbed in the daily habits of life and thought. Then, finally, came an hour when the United States was faced with a tremendous decision, the decision which it has answered with an army of four million men. From that moment we as a people definitely set our feet upon the new

road which led upward into the new day. After a year of heroic effort, of a struggle to comprehend fully our national organization and ideals, a year of casualty lists, of labor with the Red Cross, or self-denial to finance and supply the war so far as our share in it went, we have come at last to see that a new order of things is being established and we ourselves must take a new place in the world.

To realize all of this has not been easy . The enemy's troops have not set foot on our soil, although his secret agents and his friends have not been inactive among us. We have no ruined cathedrals, profaned convents, devastated villages and orchards, dismantled factories, stretching in a long scar across the face of our country as a ghastly witness that hate had passed this way. We have had to imagine what others must have wished they could imagine but were forced to look upon with their own sad eyes.

The gold stars in service flags have, of course, made the war very real in many a home, and the mobilizing of our army has drawn the attention of the whole nation to the serious business we were in. Yet, as a nation, the greater proportion of us have had to see the war with our mind's eye rather than with the eye of our body. We have suffered obvious disadvantages from this, but we have also gained immeasurably. As a people we have done some very serious thinking and there has been no end of heart-searching and of self-examination. We have reconsidered our ideals, and after the war we will be in a fair way to reconceive them and rededicate ourselves to them. This much is gain. The possible disadvantage would lie in our not being able to see actually and to measure physically the exact value and extent of our contribution to the struggle. It is to be hoped our friends, if not our humility, will save us from this! We have done remarkabley well, for an unprepared people, and our contribution has been an added weight which, under the long-needed unified command of the allied forces, has turned the scale towards victory. It would be unfair, however, to our associates in the war and to ourselves, if we did not realize that they have borne the greater burden of the day and its heat and that our share has only just begun. Among thoughtful people everywhere this is honestly recognized. It is one

of the most hopeful things in the new frame of mind which America is building to replace the old.

There will be two very marked aspects of this new frame of mind, each determined by the cause which produced it. There will be the one aspect conditioned by the experience of the two millions and a half of men who have gone overseas, and the tens of thousands of workers in various agencies of war relief who have gone with them. The other aspect is that of the minds of the men and women and children who, perforce, have remained at home and held the lines of support and supply over here.

The men who have gone will be new people when they return. No man or woman can look death in the face, can place his life between his ideals and the forces which are coming to overthrow them, and be the same after that experience. For many of our men the world's horizon has been widened and its mysteries pushed back, by their voyage overseas and their violent contact with three-fourths of the peoples of Europe engaged in battle to the death. Old frivolities, old luxurious habits, old slackness in ways of thought and action will be intolerable to them when they come back. They will not be patient with many things that in other times they could have passed by unregarded. They will be a new brotherhood and in the affairs of this nation in the coming generation they will inquire of those who would assume leadership—"Were you with me while I was there? What part did *you* play?" Although many of them have undoubtedly never read Shakespeare, they will certainly use the language of *Henry V* when he exhorted his troops that famous day at Agincourt:

"We few, we happy few, we band of brothers;
For he today that sheds his blood with me
Shall be my brother; be he ne'er so vile,
This day shall gentle his condition:
And gentlemen in England now a-bed
Shall think themselves accursed they were not here,
And hold their manhoods cheap whiles any speaks
That fought with us. . . ."

To those who fought with them our soldiers will accord the

right to leadership, no matter in what field of leadership here at home it may be. A new democracy will be established, of brothers who have shed their blood in a common cause. Many a man will have gentled his condition when the days of the war are ended. It will be a new force in the life of the nation and a vigorous element in the world's new frame of mind.

They will be more thoughtful men when they come back. They have kept a rendezvous with Death, and they have taken a fresh hold upon the realities. Notably is this true of the poets who have gone to the war and have written songs under the new impulse. Perhaps their change of style and thought and expression is the best, the truest, measure of the new change which is coming everywhere. The poet always sees farther than his generation. He senses and foresees things which often are still outside the range of others' observation or perception. There have been many such foreseeings and it behooves one to study them. There is the case of the late Joyce Kilmer, whose poems at the front might have been written in the Sixteenth Century or the early Seventeenth. Surely there is prophesy in his last poem, written only a few weeks before he fell in action on the Marne. He called it "The Peacemaker" —significant title—and through its words he spoke for all of us:

THE PEACEMAKER

"Upon his will he binds a radiant chain.
For Freedom's sake he is no longer free.
It is his task, the slave of Liberty,
With his own blood to wipe away a stain.
That pain may cease he yields his flesh to pain.
To banish war he must a warrior be.
He dwells in night eternal dawn to see,
And gladly dies abundant life to gain.

What matters death, if Freedom be not dead?
No flags are fair, if Freedom's flag be furled.
Who fights for Freedom goes with joyful tread
To meet the fires of hell against him hurled,
And has for Captain, Him whose thorn-wreathed head
Smiles from the Cross upon a conquered world."

It is significant that this and two other poems concerned with death, and with the new life of the world purchased by it, should be three of the most popular, widely read, and treasured poems of the war. It is a handsome tribute to the new frame of mind of the world that this should be the case. It is, in fact, a splendid thing to hear men and women quoting over and over again that famous verse from the poem "In Flanders Fields" by Colonel John McCrea,—

"If ye break faith with us who die
We shall not sleep. . . ."

It is a sublime and inspiring thing that they have answered this challenge, and have kept faith with the noble dead. Rupert Brooke's word for them is the "rich" dead,—

"Blow out, you bugles, over the rich Dead!
There's none of these so lonely and poor of old,
But, dying, has made us rarer gifts than gold.
These laid the world away; poured out the red,
Sweet wine of youth: gave up the years to be
Of work and joy, and that unhoped serene,
That men call age: and those who would have been,
Their sons, they gave their immortality.
Blow bugles, blow! They brought us, for our dearth,
Holiness, lacked so long, and Love and Pain.
Honor has come back, as a king, to earth,
And paid his subjects with a royal wage:
And Nobleness walks in our ways again;
And we have come into our heritage."

We have indeed come into our heritage. The noble dead, the rich dead, have consecrated it for us, have given it to their sons as an immortality. Their sons, and their fathers, and their mothers, will be a proud and watchful legion in the heart of our national life. Around them will be grouped the men who have fought and have done their part and who have come back again. Around these, yet again, will stand great hosts of men and women and children who did not go, who could not go, nor fight, but who held the home lines unbroken and in that way helped to win the war. There are many millions of the

men and women and children who did not go and could not go, but who, nevertheless, in spirit, fought the war with those who did. They will be a tremendous force in the years to come, especially the eight million school children who were members of the Junior Red Cross. They are each part of the new democracy, formed by war-work for a common end, that holds in its hands the future of the country. They will scrutinize sharply and uncompromisingly everything that hereafter seems to them in anyway to affect their destiny, and the welfare of their country.

The eight million school children who are members of the Junior Red Cross are really the most powerful of them all. They are a vast army marching into the future of America, carrying in their hearts ideals and thoughts and memories put there indelibly by the great struggle through which they are now living. They are a heavy responsibility upon the education of today and tomorrow. Their frame of mind is different from that of any children with whom any educator now teaching has ever had to deal. Every textbook they now have is out of date even if written yesterday. Their history, their geography, their science, even their language is fundamentally altered. A new world exists for them, and, for those of us who would lead them or see them led rightly, there must be at once established new frames of mind into which this new world may be fitted.

Perhaps this last phrase is wrongly said. Perhaps it is rather us who should fit ourselves to the new world. We stand at an hour when every step we take is forward. The old world which everyone has known is gone. The first two decades of this century are as dead and ancient as if they had been a thousand years ago. It is a terrible fact, a tremendous fact; it is also a wonderful and a splendid fact. It gives to us a supreme hour, an hour we are fortunate to know and privileged to have. We stand at the threshold of a new order of things, and are to have a part in the making of it.

How large a part this will be, depends upon ourselves. The frame of mind that has grown hard and rigid will have a sorry time. For the frame of mind that is pliable, and yet well constructed, the springtime of its life is just ahead, no

matter what its age may be. There are great problems afoot in the world, and for the mind that is supple and eager there will be a great exhilaration in the great and splendid game of meeting these problems and building the foundation of the new world. There are problems of labor, problems of finance, problems of education, problems of politics and of law, problems of ethics, problems of religion, which must be answered in a firm, decisive fashion. It is yet too soon to see clearly, or to anticipate, what the answers to these problems will be. We can hope, however, what the answers will be. We can hope, with genuine assurance that our hope is well founded, for answers that in all likelihood are to be just, fairminded, and constructive. We will arrive at such answers, however, only if we build new frames of mind to cope with the new situation. We stand at a point where every direction is forward—because there is no going back to the days that were before the war. We must go forward, and we will.

The hour in which our Congress gathered to hear President Wilson inform it of the state of war which really existed between ourselves and Germany, was the most fateful hour of our history. The next day was the beginning of new and splendid things. At that moment we joined with the new ideals which are lifting the world out of its old mistake that Might can ever for any length of time enslave the Right. With that decision we won our title to a place among the nations of the world. We were challenged and we spoke, and in speaking we vindicated the ideals on which our Constitution was founded, our ethics, and our education have proceeded, and in which we hope to build for ourselves and for our children a future that is honorable and secure. We have come a long way. There is a long way yet to go. We have found our ideals and we have found our future. Above all, we have found ourselves. Our voice is no longer an uncertain element in our own and in the world's affairs.

"We have been patient—and they named us weak;
We have been silent—and they judged us meek;
Now, in the much-abused, high name of God
We speak."

THOMAS QUINN BEESLEY.

THE ANCREN RIWLE*

(Concluded)

During the thirteenth century, after the influx of foreign scholars, "Silly England for sixty disastrous years threw aside her own home-bred speech, and thought of nothing but aping Parisian ways."[1] It was fortunate that a fostering care had been exercised over our literature down to 1220; after that corruptions crept in. Every subsequent writer who had a weakness for foreign phrase continued this corruption down to the present, until now ours is one of the most composite languages in the world.

From 1200 to 1220 a great deal of English, both prose and poetry, was written. A brilliant future seemed in store for our language up to 1220. There was much care given to its cultivation. It had survived the Norman Conquest, and so apparently had nothing to fear. At the very moment, however, when it was about to recover the ground lost in the fatal battle of Hastings, some hundred and fifty years before, it was thrust back by an influence, not Norman, but Parisian. Native writers who considered a sprinkling of foreign words an ornament to their speech furthered this baneful, though partial, usurpation of their mother tongue. As a result, English lost almost completely its power of compounding and inflecting. The latter we need not regret, as its departure has rendered our speech the easiest and most flexible in the whole world. The former, on the contrary, is a distinct loss, as its presence in a language, like sap in the bark of a tree, denotes life and vigor. Old English poetry suffered in this respect more than prose, which kept its power of compounding fairly well until some time after 1200. The reason is that all through the century and a half after the Conquest some degree of cultivation was bestowed upon the language. We are told by a contemporary that William the Norman even attempted to learn it,

*A dissertation by Sr. Mary Raymond, O. S. D., B. A., Caldwell, N. J., submitted to the Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree Master of Arts.

[1] Oliphant, "The Old and Middle English," p. 453.

and his son and great-grandson sometimes worded their charters in English. They were statesmen in the highest sense of the word, entirely free from that vulgar and overbearing spirit that finds its choicest trophy in sweeping away an old language. This power of compounding is seen in the Ancren Riwle, but even this document, the product of so critical a time, furnishes evidence of the pernicious results just mentioned. A shoal of French words found a lodging therein and affected similar writings of the time. Nothing can atone for the injury done to the vernacular by this influx.

A great change was thus wrought in English between 1220 and 1280, "the period of decay," as some historians call it. It was brought about by Englishmen who were "flinging themselves headlong into the chase after foreign fashions."[2] Strange as it may seem, it was during this period in which the native tongue was mangled, in a way unknown to the literary records of other countries, that the English people gained the greatest political boons. We see, thereby, the disuse of the vernacular was not due to governmental effort, as is so often alleged of William the Conqueror's reign, but the effect of foolish fashion.

Nevertheless, if its voice was out of tune for a few score years, yet there was no pause in the working of the English mind. Its language, by gaining a more complete freedom from inflectional forms and other grammatical complexities, had enriched itself by absorbing what was useful in its foreign invaders. It was to reawaken with a stronger note of endurance. The Ancren Riwle is a healthy sign of the intellectual and linguistic advancements made in this busy period of transition. Sufficient was done in constructing and cultivating the language, during this momentous chapter of its formation, when a substantial groundwork for our modern English was being laid, to place the latter under no small debt of gratitude to its venerable precursor.

As the editors of *Specimens of Early English, Part II,* say in their preface: "An intimate and thorough acquaintance with the language is only to be acquired by an attentive study

[2] Oliphant, "The Old and Middle English, p. 441.

of its literature. Grammars and histories of literature are, at best, but guides, and are not always trustworthy; the statements and principles they contain need verification as well as illustration, and this necessitates a certain amount of familiarity with the literature itself." In the present work, which is apparently nearly contemporary with the text of Layamon and resembles it in most points, there is a decided evidence of the French influence already described. The large infusion of Norman words in the Ancren Riwle, such as cruelty, journey, mercer, vestments, comfort, dainty, etc., is due probably to the peculiar subjects of which it treats, subjects mostly theological and moral. The hopelessness of framing abstract words and technical terms in our own tongue is thus foreshadowed in the Riwle, and has given rise to what one has aptly termed "the frightful jargon of our modern science."[3] Another modern touch is added—and this is the first evidence of it in the pages of early English—when the old Saxon word *gong* is changed into a French synonym, priué. One can only commend this delicacy. There are many Teutonic words for sundry parts and functions of the human body which no well-bred person can use. The laudable custom of employing refined terms for such was thus set in fashion by the author of the Ancren Riwle.

Great confusion prevailed in the thirteenth century regarding the grammatical distinction of gender. The Ancren Riwle shows this confusion. Here is an example: *Old English,* "Pot,* *þet,* walleð, swuðe, nule he be on ouerladen."[4] . . . *Modern,* "Pot that boileth quickly, will not he be partly emptied." . . . It arose from the delivery of a language with complex differences of gender into the hands of strangers or to the speech of the less educated country people. However, at a very early period the difficulty was solved by the good, logical instinct of the community. The Ancren Riwle has few exceptions to the accepted practice of making everything neuter that was not by nature obviously masculine or feminine. It is also evident that its author had no fixed notion about inflections. Their disuse had not yet become universal. Not only is the *es* of the Old English genitive still retained, but in the pages of

[3] Freeman, "Norman Conquest," Vol. V, p. 547.

* *þ* is used instead of the Thorn letter, *ð* is used instead of the Thet, the obsolete characters being out of stock.

[4] "Ancren Riwle," Cam. Soc. Pub., p. 368.

the Riwle one often finds a dative and accusative in *e*. Occasionally, one also sees the genitive plural in *re*, from the Saxon *ra*, and *ne* and *ene* from *ena*. Thus, alre *þ*euwene moder (the mother of all virtues); mu*ð*ene (of mouths); monne (of men).[5] The cases and genders of adjectives are not generally used, but some instances occur, as: Ideles *þ*outhes (idle thoughts); eueriches weiss (every means).[6] These changes, however, are "partial and incomplete; enough of the more ancient characteristics of the language is left to justify the inference that the innovations are recent."[7] We shall not be surprised at this if we remember that it was almost two hundred years later, during the reign of Edward III and of Richard II, that the basic principles of English grammar were established.

In spite of this unsettled condition, however, we can rest assured that "the thirteenth . . . century presented decisive appearances of marked literary improvement and future mental regeneration."[8] It was a time of response to contemporary influence, especially during the first fifty years. The age became once more articulate, and the four chief works produced are eloquent witnesses of the impulses which were abroad and which were determined largely by the prevailing power of the church and monastery. They are Layamon's *"Brut,"* which, with its hoard of legendary fancy, is clearly the outcome of an inspiration new to English soil; the *"Ormulum"* represents purely religious tradition; *"The Owl and Nightingale"* heralds the love theme in England, and, lastly, the *"Ancren Riwle"* points to an increased interest in the religious life of women, and also suggests the new mystical tendencies that were swaying the thirteenth century mind, especially on the Continent.

It is chiefly in this intermediate period between Old and Modern English that the student is apt to flounder and miss the soul of the language. Let us follow the suggestion already offered and give "an attentive study" to its literature. Some very interesting discoveries will result therefrom.

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[5] "Ancren Riwle," Camden Soc. Pub., pp. 278, 102, 382.
[6] Ibid., Camden Soc. Pub., pp. 144, 218.
[7] Ibid., Camden Soc. Pub., Preface, p. xviii.
[8] Gray, "An Historical Sketch of the Origin of Eng. Prose Lit.," pp. 24-5.

Lewis has made a critical examination of the sentence and paragraph structure of the Ancren Riwle, with the following result: The related paragraph played no structural part in Old English prose. These early writers made no conscious attempt to advance by stages. Of the paragraph, as such, it may be doubted whether they had any notion from the purely rhythmical and stylistic point of view. When they had done with one subject they took up another. There is a sequence, however, a sort of general consecutiveness, which cannot be defined exactly as the coherence that regulates the sentence and paragraph structure of today. This old prose is yet not altogether formless. In much of it (and this is especially true of the Ancren Riwle) there is a kind of instinctive sentence-grouping that reveals the natural tendency of the language toward the paragraph. The author has even divided his manuscript systematically into books which contain simple capital paragraphs. While he has some notion of the value of the transitional phrase, sentence and paragraph, yet this element in literary composition is still too new to be used freely and familiarly; hence Lewis says that while the author has an "alert and cultivated style; . . . [its] main fault is the abrupt transition between paragraphs."[9] He continues: "The English sentence length is still untouched by Latin influence."[10] [This is an additional proof that the original text was not written in that language, but in our own good mother-tongue.] The first sixty-one paragraphs, made up of 509 sentences or 12,049 words, yields a sentence of 23.67 words or a paragraph of 197.5. Comparing this with the paragraph structure of Emerson's *"Self-Reliance,"* we shall find it is only four words longer, while it is eight words shorter than that of Arnold's *"Literary Influence of Academies."* It is still more interesting to note that its sentence structure is the same, within a quarter of a word, of Macaulay's *"England."* There is another curious connection between the author of the latter and the Ancren Riwle. On page 288 (Camden publication) we find a mistake, repeated six hundred years later by Lord Macaulay

[9] Lewis. "The English Paragraph" p. 70.
[10] Ibid., "The English Paragraph," p. 188.

in his *Lays:* the adverb, which was commonly written *iwis* (certain), is turned into a verb, *I wis* (I suppose).

With the realization of other equally significant details we cannot fail to realize the value and importance of the "Ancren Riwle" in the history of our language. Neither does the work lack popular features, touches full of human life, often garbed in a quaint dignified humor that claim universal attention. Students who will observe the manner in which foreign words were adopted and treated in the twelfth and thirteenth centuries will gain a clearer idea of the origin of modern English than can otherwise be obtained. "Long before the Norman Conquest foreign words had been forced to take English endings before they could be naturalized. . . . In the Ancren Riwle, French adjectives have to take the English signs of comparison as larg*er* and tendr*ust.*"[11] It will be readily understood that the language of this period requires more frequent explanation and is at the same time more difficult to explain. A translation or construe is generally used for all English works written before 1220; a few notes are all that is needed in studying works written after that date. It was a great transition time, and England, following its usual custom of annexing Anglo-Saxon words and treating them grammatically after its own fashion, now seized upon and adapted to its own uses whatever seemed available and valuable in other languages. Old English grammar is an interesting combination of Teutonic elements put laboriously into Latin form. Thus did the scholars of that period endeavor to place it on a fair basis with a classical and ecclesiastical language. The result, however, was only an elaborate and complex grammatical system, which the genius of the practical Anglo-Saxon spirit has been simplifying ever since. Middle English grammar shows a great advance toward the comparative simplicity of modern forms. It would be nearly accurate to say that at the time when the Ancren Riwle was written there was but one noun declension with a few irregularities, showing traces of the ten older declensions that were found in the earliest grammars. This makes a favorable comparison with the present day usage.

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[11] Oliphant, "The Old and Middle English," p. 434.

A very interesting study of the infinitive may likewise be made from this work. In Old English it ended in *an*, which becomes *en* in the Riwle, and finally drops the *n* altogether and becomes *e* in the Middle English grammar. The following table will illustrate this transformation:

Old English	*Middle*	*Modern*
singan	singen or singe	sing
habban	habben	have

The question now arises, why and when did we prefix the preposition to our modern infinitive? Back in the thirteenth or fourteenth century, when, after the final *n* was dropped from the infinitive, leaving its form identical with the first person singular and all the plural forms of the indicative, it was deemed wise to distinguish it in some way. This led to the transfer of the preposition *to*, which had accompanied the Old English Gerundive to the Middle English infinitive which henceforth became *to singe*. That this had not become as yet an iron-clad rule in the early part of the thirteenth century is evidenced by the few examples of it found in the Ancren Riwle.

How, secondly, did the Old English *habban* finally become the modern *have?* In Saxon, when *b* occurred between two *a's*, as in this case it had the soft sound *v;* hence the word was pronounced *haven*, which, by the dropping of the inflectional *n*, becomes *have*. The latter is a good representative also of the superfluous *"final e,"* which has defied dictionary-maker and philologist alike. *Final e* was common in English until after Elizabeth's reign, when it was partly expelled from our language, although some words still retain it as a superfluity accredited by custom. The Ancren Riwle shows the beginning of the tendency. *To warnie* (to warn) is an instance of it.[12]

It would hardly seem right did we omit, even in this hasty and superficial summary of the peculiarities of structure of this interesting semi-Saxon book, to say a few words about the spelling. It has been pronounced barbarous and uncouth. It surely is of an unsettled character, due probably to a lack of system. *U* and *v* are used indiscriminately for each other,

[12] "Ancren Riwle," Camden Soc. Pub., p. 54.

and also for *f*. Thus evil may be spelled *vuel* or *uvel;* fight is *uiht* or *viht; c* and *k* often exchange places. This is, in great measure, the result of French influence, which began to affect our standards even before the Conquest. The general result of all is that Middle English spelling became more and more ambiguous and unphonetic, although the Ancren Riwle shows less of the latter than appears in Chaucer's works.

A special character,* *z*, came into use during this transitional period. It represented the palatal *g*, and was found frequently in Layamon's *"Brut,"* and it also appears on the pages of the Ancren Riwle. It had passed out of use by the time of Chaucer. Of the consonants there were also two in Old English which are now obsolete. They are the Thorn letter, *þ*, and Thet ð—both used for the sounds we now express by *th*. It is possible that one of these characters represented the voiceless *th*, as in *thing*, and the other the voiced sound, as in *this*. If this were the difference, it was lost sight of before the time any manuscripts, yet examined, were written. They were used indiscriminately in all West Saxon works. The Thorn letter, slightly changed, is still seen in printing which affects the archaic. The word *ye*, then, stands for *the*. There is a mistaken idea that this first letter represents *y;* on the contrary, it is the result of a crude or ignorant attempt to imitate the Old English Thorn letter in the word *þe* (the). This word is spelled with both these ancient characters in the Ancren Riwle, which give to its printed page quite a formidable look, while the content is often quite facile, with a surprising proximity to modernity. It is, in fact, quite the most precious document we have of the transitional period of our language, interesting alike to the student of philology and sociology. It is invested with a special charm for a religious who, in the perusal of its pages, will find his own rule, assuming grander, deeper, nobler proportions, while experiencing at the same time a sincere admiration for this thirteenth century epitome of a nun's life and duties. Of all the devotional works written in England at this time, Jusserand says that the Ancren Riwle, XIII siècle, is "the only one that is perhaps original."[13] Nor

* It somewhat resembled the script form of z.

[13] Jusserand, "Histoire Abrégée de la Littérature Anglaise," p. 37.

is this its only merit. If we accept Newman's definition of literature as "thoughts expressed in language,"[14] then we must accord a very honorable place to the Ancren Riwle, for it concerns itself only with the highest thing:—prayer and praise of God, sanctification of self, and the salvation of others. What thoughts more sublime could emanate from the mind of man or appear on the pages of a book? All these are clothed in quaint, graceful garb. I consider it, therefore, an interesting contribution to literature, language, and history.

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[14] "Literature," p. 12.

A child's conduct is not to be valued by the strictness of its conformity to the commands issued by his superiors. This is one of the elements, it is true, but if the child's motive in obeying arises purely from fear of being punished for failure, the conduct may be a manifestation of mere cowardice. Again, if the child's conformity to the command springs wholly from his desire to gain an extrinsic reward, it manifests nothing higher than selfishness and greed. It is only when obedience springs from a high motive that it is evidence of a character development that is commendable. When the child obeys the command because he recognizes its justice or the fitness of his obedience to the authority from which it proceeds, his act manifests an ethical development that is wholly commendable. In like manner, the value of what a child learns in school cannot be rightly ascertained until we first determine whether the learning sprang from a purely external source or from the child's interest in the matter in hand; nor will this determination wholly suffice. Before we can place our final estimate on the acquired knowledge, we must determine the source of the interest which impelled the child to the mastery of the task.

In recent years it has been generally conceded that the primary teacher should appeal to the interest of the children instead of relying, as primary teachers formerly did, on the strictness of the discipline to make the children learn what the school authorities determine is good for them, hence the books put into the children's hands are profusely illustrated with colored pictures of children in various attitudes of play, of birds and animals and particularly of household pets. The play instinct is appealed to on all sides. Rhythmic games and stories are made to supplement the children's spontaneous play so as to make due connection between play and the more serious aspects of life. The animals are brought into requisition even to teach the children articulate speech. The cow helps to teach the child the sound of "m;" the duck, the sound of "q;" the dog, "b," etc., while, to aid the spelling lesson, the words are ranged in "families" and many interesting games

are outlined with a view to leaving upon the child's mind a vivid impression of the likenesses and differences of certain groups of words.

The central defect in all this lies in the interest appealed to which is, for the most part, shallow and soon exhausted, leaving behind it little or nothing of permanent value. Whereas, it is of the highest importance that the child's interests should be captured only by those things which contain in themselves a power of definite development. It is not alone the interest of the present moment that should decide the material to be used, but the future development of the child and of the man should be kept constantly in view.

George Herbert Betts gives the following enumeration of "the four cardinal elements which comprise method. These are (1) the determination of *aim;* (2) the selection of *material;* (3) *the organization* of subject matter for instruction; (4) *presentation,* or the technique of instruction. The first question that any teacher must ask is, *what is my aim,* what results do I seek to accomplish in the mind and experience of the child through the subject I teach? The second question is, *what material will* best accomplish this aim? The next is, how can I best *organize* this particular material to accomplish the aim set up? And finally, how through instruction can I best *present* this material to make it effective? These are the four questions that must be answered for every subject. They are the questions that underlie all rational method when broadly conceived."

If these questions were answered intelligently by the primary teacher, the greater portion of the material in general use in the primary grades would be discarded. In fact, this material remains only because the teacher seems to consider the mere interesting of the child a sufficient aim, whereas, at best, the child's interest is but a means to an end and the first purpose of teaching is to direct the child's interest towards the aim determined upon which is, of course, the proper development of the child's intellect and will, of his senses and his muscles, in fact, towards the proper formation of his character. Any of the child's multitudinous interests may, if left uncontrolled, lead him away from this aim and it is conse-

quently the first business of the teacher to direct the child's interest in the proper channels. That the child is interested is good only when the interest in question is leading him towards the proper goal.

It is through the selection of material that we may most effectively direct the child's interest, but the very best of material will not suffice for the child in the primary grades unless it be properly organized, and the first evidence of such organization is close unity. When the child is hastened from subject to subject without his being able to perceive the relationship between the subjects, his interest will be short-lived or feeble. Vigorous and growing interest can be maintained only on condition that a strict unity pervades all the material used.

This unity and organization of material is a conspicuous feature of the elementary text-books used in the Catholic Education series. The pictures, the stories, the songs, the busy-work, the nature study, the domestic relations and the religious lesson are woven into the closest unity, nor are the chapters as they succeed each other ever permitted to dissociate the though, the language or the imagery from the preceding chapters. There is throughout a continuous development, and there is never a break in continuity. Constant variety is secured through change of emphasis, never through isolated material.

All the material used in the First Book makes a direct appeal to the child's instinctive dependence upon his parents. The first differentiation which is used as a basis for the division of the book into five parts is that which distinguishes this dependence into five closely related instincts, namely, the child's dependence upon his parents for love, for nourishment, for protection against danger, for remedy in disaster, and for the models of his imitative activities. Moreover, it will be evident at once that the last four of these instincts are necessarily implied in the first.

The unity which we have here outlined is to be found in the child rather than in the material, and this is as it should be. But the material selected to meet these qualities in the child will naturally be found to possess a correspondingly close unity.

Since we appeal directly to the child's instincts, he will nat-

urally be interested if our appeal is made in the proper manner. The question now arises: What are we to do with this interest now that we have aroused it? We must direct it to the achievement of some aim, and if our work is to be definite, this aim must be proximate as well as remote.

The first part of the First Book rests upon the child's instinctive dependence upon his parents for love, and the material is so organized that its perfect assimilation will tend to transform the child's attitude to one of unselfishness instead of selfishness. Out of the child's instinctive attitude of getting he must learn to clothe himself with the parental attitude of giving. He must be led to feel that being loved is a lesser felicity than loving.

But our work cannot end here. The home circle is narrow and the child must be lifted into the position of a sympathetic understanding of citizenship no less than parentage. He must, in fact, be taught to lift his dependence from earthly parents to his heavenly Father, and then, clothing himself with the Father's interests, he must learn to love his fellow man, irrespective of the ties of blood.

The aim, therefore, is definite and concrete. We appeal to the child's instinct to arouse his interest and we utilize this interest to bring about a two-fold transformation in the instinct appealed to. The ultimate aim of this transformation is, of course, the transformation of a child of the flesh into a child of God. But the proximate aim is no less clearly set forth. The child is to be led through dramatization, through art and music, to clothe himself in imagination with the attributes of the parent. The more keenly he feels this position, the more deeply will he understand the meaning of parental love and the more readily will he respond to its claims.

In the organization of material and in the technique of its presentation, we have followed strictly the method of the Great Teacher who taught the people in parables drawn from the familiar scenes of every-day life. The fact that Our Lord used this method should be a sufficient reason for our employing it in Catholic schools, but the science of psychology demands the self-same thing, and hence the method should be considered valid whether in a Christian school or in a school that

refuses to acknowledge the leadership of Jesus Christ or the divine inspiration of His work.

Now, the typical parable contains four conspicuous elements. The first is a familiar object of sense which is employed not for its own sake, but for the truth which it mirrors: Behold the lilies of the field how they grow, they toil not and neither do they spin, and yet I say to you not even Solomon in all his glory was arrayed as one of these. The lesson was given by Our Lord on some hillside of Judea as He pointed to the lily and called attention to the manner of its growth and to its beauty. But this was only to secure a point of departure for His lesson. In comparing the lily with Solomon, to the disparagement of the latter, the love and the power of the Creator are indicated. This suggestive thought is followed up until His audience discern within their own hearts parental love and the mode of its operation: Which of you if your children should ask you for bread would you reach them a stone, or if they should ask you for fish would you reach them a serpent?

In the next place, both the object in nature and the sentiments of the human heart are utilized as a mirror in which we are led to discern the reflected image of God's bounty flowing from His love for His creatures: And if you being evil know how to give good things to your children, how much more will your heavenly Father reward those who love Him? The truth thus elaborated through a triple stage of development is not allowed to remain as a mere intellectual possession, but is at once led into a definite, practical rule of conduct: Seek ye, therefore, first the kingdom of God and His justice and all these things will be added unto you.

Our Lord, in the parable of the lilies, organizes the material drawn from familiar objects of sense, from the emotions of the human heart, and from the love and bounty of God, to the end that it may produce in those who are being taught conduct animated by the pure and lofty motives of faith in and love of Our heavenly Father.

In our teaching of little children, we should likewise develop the sensory impressions through the intellect and the emotions until they issue in worthy conduct. The materials of the First

and Second Books of the Catholic Education series are all organized on this pattern and the teacher in selecting supplementary material cannot do better than to organize it as thoroughly as possible with the material in the text. She should abstain from introducing other material which would only serve to distract the child and to prevent the organic development of the material in question.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

THE PASSING OF A GREAT TEACHER

The footprints of Joyce Kilmer are still deep and fresh upon the sands of time, and it is unlikely that the record of them will ever be effaced. He will be remembered in gentle, pleasant ways. He will be remembered for a variety of things—his art, his patriotism, his splendid death. He will also be remembered as a teacher, a teacher of honesty, courage and simplicity. As a university lecturer he can fairly be claimed among the teachers of English, and he is the most famous of those teachers of English who have fallen in the war.

One of the most eloquent and satisfactory tributes paid him since his death has come out of England from the pen of a British friend. He writes:

"The singular beauty of this young poet's life lay in his simplicity. His poems, for the most part, are devoted to simple and homely themes—trees, the snowman in the yard, the delicatessen shop, his baby daughter saying her prayers. . . . The poet's own estimation of himself, given during the course of an interview, is indicative of his character. 'I am,' he said, Catholic in my tastes and Catholic in my religion, am socially a democrat, and politically a democrat.' And it is as a Christian democrat that his brief military career properly should be estimated.

"During the course of America's neutrality he had taken considerable trouble to inquire into artistic conditions in France and Germany, and it was his settled opinion that many of the modern manias in literature and art were largely encouraged by Germany.

"He believed that certain movements toward the fantastic and grotesque in literature, sculpture, and painting, could be distinctly traced to German influences; that they were destructive of the democratic element in art, and that they tended to subvert rather than enlarge the spiritual perception of the people, as well as to create an atmosphere of intellectual snobbishness among small artistic cliques.

"In these movements he saw something that was directly opposed to the democracy of the Christian religion, and to coun-

teract this influence he endeavored, both by his writings and his lectures, to open the eyes of the American people to the underlying principles of art as conceived in the Christian mind. Germany was to him not only the foe of humanity, but the insidious perverter of civilization as well. So, while still politically neutral, he was carrying on a spiritual and intellectual offensive against Germany.

"But it was not enough that his pen and his spoken word should testify against Germany; the deaths of Rupert Brooke and Alan Seeger were to him a solemn reminder that the true poet must follow wheresoever the vision shall lead him. On Good Friday of 1917 the President of the United States declared a state of war to exist with the German empire, and on the evening of the day Joyce Kilmer was in uniform at Columbia University in New York City as a member of the Officers' Reserve Training Battalion.

"The full extent of America's participation in the war was a matter of conjecture at the time, and the organization was more in the nature of preparedness than a military unit under the direct control of the War Department.

"But Kilmer applied himself to his new vocation with remarkable energy and spirit. The nightly drills and heavy field manoeuvers on Saturdays never found him absent. A hitch occurred, and as the conditions of the projected camp for candidates for commissions were not encouraging, Kilmer resigned from the organization, and, nineteen days after Good Friday, enlisted as a private in the Seventh Regiment of the New York National Guard. He went through his training at the military cantonment, and, when his regiment was incorporated in the 165th Infantry of the National Army and passed over to France last autumn, Joyce Kilmer went over with it. He was promoted to sergeant in the Regimental Intelligence Service, and was mentioned for bravery as assistant to Major Donovan in the Ourcq fighting.

"The spirit of the Christian knight that led him to cast aside home ties and march in the fighting ranks of America remained with him amid the horrors of the battlefield. His letters from the battlefield are few, and his appointment to an observation post gave him little opportunity for any sort of writing. But

shortly before his death from wounds he sent to America a poem that sums up in itself the spiritual character and life of this young Christian soldier, who, looking through the smoke and blood of war, saw therein the pathway of salvation. The poem is entitled: 'The Soldier in France.'

My shoulders ache beneath my pack,
(Lie easier, Cross, upon his back.)

I march with feet that burn and smart,
(Tread, holy Feet, upon my heart.)

Men shout at me who may not speak,
(They scourged Thy back and smote Thy cheek.)

I may not lift a hand to clear
My eyes of salty drops that sear,

(Then shall my fickle soul forget
Thy agony of Bloody Sweat?)

My rifle hand is stiff and numb,
(From Thy pierced palm red rivers come.)

Lord, Thou didst suffer more for me
Than all the hosts of land and sea,

So let me render back again
This millionth of Thy gift. Amen."

A DEFINITION

It is a rather negative kind of a definition, the following sentence from an anonymous author, but somehow it is very useful: "There is a note of simple inevitability that always distinguishes real poetry from the mere emotional word-storm."

CONSERVATION

On October 1st the iron hand of governmental rationing descended upon every publisher in the land, restricting and

measuring out in definite quantities the amount of print paper he can obtain and use from now until the end of the war.

Conservation, economy, frugality, are the watchwords hereafter. All books will be thinner, novels will enjoy only paperboard covers, magazines must reduce in size, newspapers must forego their customary supplements.

One of the college wits has suggested that an enormous saving could be effected by abolishing all English themes! There is more than a grain of sense in this jibe. Reduced margins; class analysis instead of rewritings; compact penmanship; short and intensive efforts on carefully selected and brief topics—all would help to conserve white paper and might conceivably promote English composition to an interesting degree!

NOTES

Men of letters have been fairly well represented in American diplomacy. The actual record, however, given by Dr. Henry van Dyke in the September *Bookman*, exceeds in number what one might expect. The list, showing some of our most famous men of literature occupying positions of the highest importance in the diplomatic service, seems superficially to suggest that efficiency in authorship gives the requisite background to a successful ambassadorial career. Benjamin Franklin, Joel Barlow, Washington Irving, John Lothrop Motley, George Bancroft, Bayard Taylor, Nathaniel Hawthorne, Bret Harte, James Russell Lowell, John Hay, William Dean Howells: the names —they are only half of those that could be given—read like the leading items in an index to a history of American literature.

The popularity of Russian fiction, so marked a feature with the English and American reading world some years ago, has disappeared as completely as many another literary fad that had far less solid worth for its basis. In all probability the changes of feeling brought about by the war are accountable for this decrease of interest in Russian books and writers.

Manuscripts of Bret Harte are rare, and few of them appear in auction sales. In autographs and manuscripts from the

collection of C. F. Gunther of Chicago, which were sold in the Anderson Galleries, New York, on the afternoon and evening of October 31, there was a complete original manuscript of that author's play: "Two Men of Sandy Bar," written in twenty-five books of quarto size. There are about 200 pages of manuscript carefully written and with few changes. No doubt the first edition of the novel was printed from this manuscript, as it agrees with the text in every particular.

The revival in poetry will find a place in the popular program of the Columbia University Institute of Arts and Sciences this season. Authors' readings will be given by Amy Lowell, Edwin Markham, Vachel Lindsay and Witter Bynner. The list of speakers also includes Hamlin Garland, Richard Burton, Clayton Hamilton, Leon H. Vincent, Kate Upson Clark, Augustus Thomas, Professor A. G. Carter Troop, John Cowper Powys, Louis U. Wilkinson, Barrett H. Clark, Alfred E. Martin, Charles Lawson, William English Walling, H. Charles Woods, Arthur Stanley Riggs, and others.

There have been some hot discussions over the place of Poe in English literature. One of the most urbane and delightful contributions to the argument is that of Professor Bliss Perry of Harvard in his new book: "The American Spirit in Literature." It is likewise a fine bit of dramatic description:

"I have sometimes imagined Poe, with four other men and one woman, seated at a dinner table laid for six, and talking of their art and of themselves. What would the others think of Poe? I fancy that Thackeray would chat with him courteously, but would not greatly care for him. George Eliot, womanlike, would pity him. Hawthorne would watch him with those inscrutable eyes and understand him better than the rest. But Stevenson would be immensely interested; he would begin an essay on Poe before he went to sleep. And Mr. Kipling would look sharply at him; he has seen that man before, in "The Gate of a Hundred Sorrows." All of them would find in him something to praise, a great deal to marvel at, and perhaps not much to love. And the sensitive, shabby, lonely Poe—what would he think of them? He might not care much for the

other guests, but I think he would say to himself with a thrill of pride: "I belong at this table." And he does."

"It was Plutarch who started the fashion in literature that developed centuries after him into the modern essay. Had it not been for Plutarch we probably would not have had the essays of Montaigne; and without these it is extremely doubtful whether Bacon's essays—at least as we know them—would have come into existence. But after Plutarch, Montaigne, Bacon, the form, or at least the spirit, of the typical literary essay underwent a radical change. Except in the notable case of Emerson, who used the essay as a vehicle for much of his transcendental philosophy, it became less learned, more 'literary.' Addison's *Spectator* was the first great example of the essay that does not concern itself with propaganda of any sort and that deliberately sets out to paint, with as light and humorous a touch as possible, the familiar, everyday things of life. The period immediately following Addison was rich in essayists of this type, and ever since then this Addisonian lightness and kindliness have not been lacking in our literature. Charles Lamb is undoubtedly the king among these gentle essayists, and it would be hard to find his equal in the art of saying really memorable things in regard to matters that have, for most of us, merely a commonplace interest. Since the days of Elia the serious, propagandist spirit has encroached rather too much on this kind of writing to leave to it that carefree, joyous temper without which the true Lamb essay is not possible. But occasionally there does come a veritable gleam from those far-off golden days of mellow humor—and it sets us wishing that we might have more of it—the prose essay that does not aim to teach anything, either in morals, religion, philosophy, or politics, but that entertains simply by its good humor and by its felicitous way of expressing things that the average man has half consciously either felt or thought!"—*New York Times.*

Professor Brander Matthews has declared, and rightly, in his admirable "Study of English Versification," that there is no such thing as "poetic license." There are few poets, how-

ever, who at one time or another have not taken refuge in this somewhat meaningless phrase to cover up a halting rhyme or a prosodical vagary.

NEW BOOKS

CRITICISM.—*The American Spirit in Literature,* by Bliss Perry. New Haven: Yale University Press. *The Advance of English Poetry in the Twentieth Century,* by William Lyon Phelps. New York: Dodd, Mead & Co. *Horace in the English Literature of the Eighteenth Century,* by Caroline Goad. New Haven: Yale University Press. *Swinburne and Landor,* by W. Brooks Drayton Henderson. New York: The Macmillan Company. *Canterbury Pilgrims and Their Ways,* by Francis Watt. New York: Dodd, Mead & Co. *Motives in English Fiction,* by Robert Naylor Whiteford. New York: Putnam.

POETRY AND DRAMA.—*A Father of Women and Other Poems,* by Alice Meynell. Pamphlet. London: Burns & Oates. *The Sad Years,* by Dora Sigerson. New York: George Doran. *Representative British Dramas,* Victorian and Modern. Edited by Montrose J. Moses. Boston: Little, Brown & Co. *The Path of the Modern Russian Stage,* by Alexander Bakshy. Boston: John E. Luce Company.

BIOGRAPHY.—*Rupert Brooke,* by Edward Marsh. 12mo. New York: John Lane Company. *Reminiscences of Lafcadio Hearn,* by Setsuko Koizumi. New York: Houghton Mifflin. *A Writer's Recollections,* by Mrs. Humphrey Ward. New York: Harper's.

INSTRUCTIONAL.—*Every-Day Pronunciation,* by Robert P. Utter. New York: Harper's. *Notes for Young Writers,* by Walter Graham. New York: Harper's. *How Motion Pictures Are Made,* by Homer Croy. New York: Harper's. *The Social Letter: A Guide to the Etiquette of Social Correspondence,* by Elizabeth Myers. New York: Brentano's. *The Writing and Reading of Verse,* by Clarence E. Andrews. Philadelphia: Appleton's. *National Ideals and Problems,* by Maurice Garland Fulton. New York: The Macmillan Company.

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

REPORT OF SPECIAL COMMITTEE ON HIGHER EDUCATION AND INDUSTRY

Closely in line with the War Department's recommendations to make the draft ages 18 to 45, with provision for training of the younger men, is the report of Secretary Lane's special committee on higher education and industry, just made public, wherein the nation's need for technically trained men is defined and a specific higher education program urged.

The committee, which consisted of Fuller E. Callaway, a financier of La Grange, Ga.; Samuel M. Felton, director general of military railways for the War Department, and President E. A. Alderman, of the University of Virginia, seeks to show how essential it is if the Government's far-reaching military plans are to be carried out successfully that the processes of higher education be maintained at the highest possible efficiency, especially those having to do with the future supply of men and women trained in scientific and technical subjects, including teachers in these fields.

That it is impossible to exaggerate the importance of engineering knowledge and skill in the broadest sense is the judgment of Secretary Lane's committee, not only directly in the conduct of military operations, but indirectly in the essential war industries, including agriculture. The report says:

> The engineering problems confronting the United States are indefinitely greater than those of any other of the great nations. For an average distance of more than 4,500 miles, across the continents and the seas, we must transport all of the men, munitions and supplies which are to represent us in this great struggle.
>
> Furthermore, the central powers prepared themselves for this conflict over a long period of years, and by this means determined its character to their own advantage in large measure. The loss by our allies of men of highly specialized training in the early stages of the war and the difficulties in the way of recovery leave this nation in the position of trustee of the only remaining sources of supply.

Pointing out how the War Department has already taken steps, through the establishment of the Student Army Train-

ing Corps, to utilize the higher educational institutions in training young men under 21, Secretary Lane's committee makes the following recommendations:

The people of the United States should recognize that the maintenance of the war strength of the nation in its full power demands the utmost efforts of all existing well-organized and adequately equipped colleges, universities, and technical schools. This means ever-increasing and more devoted bodies of students, as well as faculties.

Young people having the requisite qualifications should heed this urgent call of their country and apply themselves diligently, enthusiastically, and in increasing numbers to the task of preparing for the highest service of which they are capable. Wherever practicable, young men should at the same time join the Students' Enlisted Reserve and prepare for military service, in order to be ready for that call also when it comes.

Institutions of higher education should adjust their courses, so far as possible, to immediate war needs and to the demands which must inevitably come with the establishment of peace, and should develop especially those scientific and practical branches of study which are essential to the winning of the war, to the development of our industries and commerce, and to the accomplishment of the tasks of the civic and political life of the nation.

Educational institutions should use every effort to make the opportunities and privileges of training for public service accessible to all suitably prepared men and women of college age. In the cases of many worthy young men and women this will require some provision for assistance in meeting payments for tuition and laboratory fees and other necessary expenses of higher technical training.

FOOD AND THE SCHOOLS

The United States Food Administration, like other governmental agencies for winning the war, has sought the cooperation of the teachers and pupils of the schools in carrying out its program. That program has been based on an appeal to the intelligence of the people, looking to a voluntary support. The success of this appeal has been most gratifying, as the year's result clearly shows. The schools will be asked during the coming year to continue their help.

Cooperation with the colleges was the first step leading to the present program. It was the hope that they, through the departments of home economics or special courses, might give

to college women a sufficient training to enable them to be leaders in community food work. This hope proved well-founded. Forty thousand enrolled in the food courses. Twenty thousand certificates were issued to those completing the prescribed work. The lessons had been issued weekly in mimeographed form. Considerations of convenience and increased demand led to the decision to have the revised lessons printed. This was done. The book is published for the Food Administration on competitive bid by Houghton Mifflin Company, who will have the distribution of it. The price is 80 cents. The title of the manual is "Food and the War." The authors are Katharine Blunt, Ph. D., Professor of Food Chemistry, the University of Chicago, and Elizabeth C. Sprague, Professor of Home Economics, University of Kansas.

While the college lessons were being distributed, high school teachers began to ask that a suitable set should be prepared for high school use. To meet this increasing demand from the schools, it was decided to have a book prepared for teachers of high and elementary school, high school pupils, and the general public. This book is published for the Food Administration on competitive bid by Charles Scribner's Sons, who will have charge of its distribution. The price, it is stipulated, shall not exceed 25 cents. The title of the book is "Food Guide for War Service at Home." The authors are Katharine Blunt, of the University of Chicago; Frances L. Swain, of the Chicago Normal School, and Florence Powdermaker, of the United States Department of Agriculture. A laboratory manual for high school cooking classes is being published and will be ready about October 1. This is being prepared by Elizabeth C. Sprague, of the University of Kansas, and Genevieve Fisher, of Ames, Iowa.

The National Education Association Commission on the Emergency in Education and the National Education Association at the Pittsburgh meeting passed a resolution asking the Food Administration to prepare material for the schools and to call in a body of representative school authorities to advise as to the general policy toward the schools. The N. E. A. resolution is as follows:

The association recommends that the United States Food Administration prepare, in a form suitable for use in elementary schools, and particularly in the upper grades, lessons and material supplementary to existing courses which will promote the program of food conservation. It is further recommended that the Food Administration call to its assistance representative school authorities familiar with the capacities of children of the different grades to constitute an advisory council for the Food Administration in the preparation of material designed for school use.

In compliance with this request, an advisory council was appointed, as follows: William Bishop Owen, Principal, Chicago Normal College, chairman; Miss Adelaide Steele Baylor, 515 West 121st Street, New York City; Mrs. Mary C. C. Bradford, State Superintendent of Public Instruction, Denver, Colo.; Mrs. H. W. Calvin, Bureau of Education, Washington, D. C.; Philander P. Claxton, United States Commissioner of Education, Washington, D. C.; Mr. Randal J. Condon, Superintendent of Schools, Cincinnati, Ohio; Emma Conley, University of Wisconsin, Madison, Wis.; Mr. J. W. Crabtree, Secretary of the N. E. A., 1400 Massachusetts Avenue, Washington, D. C.; Miss Charlotte P. Ebbets, State Normal School, Santa Barbara, Cal.; Miss Genevieve Fisher, State Agricultural College, Ames, Iowa; Mr. John H. Francis, Superintendent of Schools, Columbus, Ohio (address, Bureau of Education, Washington, D. C.); Mr. E. G. Gowans, State Superintendent of Public Instruction, Salt Lake City, Utah; Miss Irma Gross, high school teacher, Omaha, Nebr.; Mr. Joseph M. Gwinn, Superintendent of Schools, New Orleans, La.; Miss Katherine M. Hardy, Supervisor of Household Economics, Public Schools, Dayton, Ohio; Mr. Frank M. Harper, Superintendent of Schools, Raleigh, N. C.; Miss Essie Heyle, Supervisor of Household Arts, Kansas City, Mo.; Mr. M. B. Hillegas, Commissioner of Education, Montpelier, Vt.; Mr. Linnaeus N. Hines, Superintendent of Schools, Crawfordsville, Ind.; Miss Emma S. Jacobs, Director of Domestic Science, Public Schools, Washington, D. C.; Mr. Fred L. Keeler, State Superintendent of Public Instruction, Lansing, Mich.; Mr. A. A. Kincannon, Superintendent of Schools, Memphis, Tenn.; Mr. Clarence D. Kingsley, High School Inspector, State House, Boston, Mass.;

Mr. Uel W. Lamkin, State Superintendent of Public Instruction, Jefferson City, Mo.; Mr. W. E. Maddock, Superintendent of Schools, Butte, Mont.; Mrs. Margaret S. McNaught, Commissioner of Elementary Schools, Sacramento, Cal.; Mr. Jesse H. Newlon, Superintendent of Schools, Lincoln, Nebr.; Mrs. Alice P. Norton, United States Food Administration, Washington, D. C.; Mrs. Josephine Preston, State Superintendent of Public Instruction, Olympia, Wash.; Miss Anna Richardson, Department of Household Arts, University of Texas, Houston, Tex.; Miss Grace Schermerhorn, Supervisor of Household Arts, 500 Park Avenue, New York City; Mr. C. G. Schulz, State Superintendent of Education, St. Paul, Minn.; Mr. M. P. Shawkey, State Superintendent of Free Schools, Charleston, W. Va.; Mr. Frank W. Simmonds, Superintendent of Schools, Lewiston, Idaho; Miss Jenny H. Snow, Supervisor of Household Arts, care of Board of Education, Tribune Building, Chicago; Mr. Reed B. Teitrick, Deputy Superintendent of Public Instruction, Harrisburg, Pa.; Mr. E. L. Thurston, Superintendent of Schools, Washington, D. C.; Mr. Robert H. Wilson, State Superintendent of Public Instruction, Oklahoma City, Okla.; Mr. Isaac O. Winslow, Superintendent of Schools, Providence, R. I.

Two books are in preparation for the elementary schools. They are being written by Eva March Tappan, for the upper grades, and Katharine Elizabeth Dopp, for the lower grades. Further notice of these books will be given at an early date.

The Food Administration and the schools are now in active cooperation on a definite school program of food conservation to win the war. All school teachers will welcome this practical and economical program.

BUILD FEEDING STATIONS FOR BIRDS

The summer is a good time to plan for feeding stations for the winter birds, just as the winter is the period for getting ready the spring nesting boxes. This is particularly true for parks and reservations, says the Department of Agriculture, which advocates the attracting of birds to such places.

Besides the enjoyment of having birds present in parks, there is the economic value of having them as enemies of plant

pests. They help to police the parks by reducing the insects that feed on foliage, and are peculiarly important, because the beauty and utility of parks largely depends on preserving the vegetation.

Birds' Place in City Parks

Such changes as may be made to attract birds to parks may also enhance the beauty or interest of the park itself, as in fountains and martin houses and other artistic nest boxes. Feeding stations may have sightly designs and be worked in as part of other park structures, and their presence adds not alone to the benefit of the birds, but to the pleasure and interest of thousands of lovers of nature. They are particularly pleasing to children, and instill the lessons of bird protection as opposed to the practices of bird destruction sometimes indulged in.

The Experience of Minneapolis

The value of such stations is attested by Theodore Wirth, Superintendent of Parks, in the city of Minneapolis. He says:

For the past five or six years we have maintained a number of feeding stations in various parts of our park system with very satisfactory results. I give a list of the birds which stay with us over winter. The permanent winter birds found in the vicinity of our parks are the chickadee, bluejay, white-breasted nuthatch, downy and hairy woodpeckers, and screech owl; winter visitors, the redpoll, tree sparrow, and junco; irregular winter visitors, the evening grosbeak, Bohemian waxwing, and snow bunting. It is safe to say that a large number of these species are staying in the parks on account of the food supplied them. The feeding of the wild birds in the parks is a great success, and will be continued.

Summer food should also be supplied in the form of berry-bearing shrubs, and the fall planting of these should be arranged for during the summer season. Those interested should send to Washington for Department of Agriculture Bulletin 715, "Attracting Birds to Public and Semi-Public Reservations."

Birds Help School Grounds

Birds have such an important part in the courses of nature study given in most schools and colleges that more should be

done, according to the United States Department of Agriculture, to attract them to school grounds or campuses.

Unfortunately, says the department, the campus, like the park, has suffered from too formal landscape gardening. Cropped hedges are not inviting to the birds, and wooded campuses, where formerly birds abounded, have been so filled with buildings, so gardened, and formalized that birds are now scarce. Some corner—preferably of original woodland and undergrowth, if that still exists—should be set aside and allowed to run wild as a bird sanctuary.

Birds an Educational Resource

In addition to the help that birds give as protectors of trees and shrubbery against injurious insects, they furnish on school grounds a distinct educational resource. There is scarcely an advanced school in the country that does not offer courses in bird study, and the study of birds out of doors is a necessary supplement to that in class-room and laboratory. For this reason, says the department, the educational need should be kept in view by those in charge of college and school grounds.

Plants which furnish bird foods should be added, nest boxes put up, and winter feeding carried on as an interesting and instructive part of the work in bird-study classes. It is further suggested that the teacher of ornithology should be called in to advise in relation to the planning and treatment of the campus.

Those who are interested in attracting birds to public and semi-public reservations can get a publication devoted to this subject by writing to the United States Department of Agriculture at Washington for Bulletin 715.

CURRENT EVENTS

CATHOLIC STUDENTS' MISSION CRUSADE

Representing 30 colleges and universities, 8 religious orders and missionary propaganda societies, 100 prelates, priests, and laymen were in session at St. Mary's Mission House, Techny, Illinois, from the 27th to the 30th of July and organized the *Catholic Students' Mission Crusade.*

Sixteen Catholic student organizations are now enrolled. The movement is already international. Its immediate aim is to enlist every Catholic students' organization in the United States and Canada and from other student bodies if necessary, so that the Crusade will become active in every institution of higher learning attended by Catholic students.

Right Rev. Bishop J. Shahan, Rector of the Catholic University at Washington, was elected President. Dr. F. J. S. Beckmann, Rector of Mt. St. Mary's of the West, at Cincinnati, who participated in all the meetings of the Convention, was elected chairman of the Executive Board, with Rev. A. L. Schumacher and Frank A. Thill of the same seminary as his associates. Rev. John Handly of the Paulist Fathers, who represented St. Paul's College, Washington, D. C., was appointed Field Secretary.

Student bodies are to form district governments, whose officers shall act as promoters of Crusade work, and convene annual district meetings. Date and place for occasional international conventions are to be fixed at each preceding convention. The next is to be held in Washington, D. C., in 1919. All Catholic student bodies are invited to send delegates. Place will be assigned on the convention program, for discussion and further organization of every movement and interest proper to Catholic students, with a view to forming a working union of all Catholic students in the United States whose number is estimated to be between two and three millions. Pupils of grade schools are not included in Crusade organizations, but will be educated and led in mission service by its members.

The Crusade program includes education of all students in mission facts and ideals, by means of lectures, correspondence with missionaries, mission-books and pictures and a Crusade

periodical. The second aim is promotion of systematic prayer and self-denial among students for spiritual support of the missions. The third is mission giving. The Crusade will not collect money for the missions, but will organize national efforts, to contribute quantities agreed upon beforehand and apportioned to each unit, after the manner of the war drives. Each giver is to send direct to the home of foreign mission or mission society of his choice. Every cent given is to be reported to the Executive Board, which will inspire and report progress and final success. The convention agreed to raise one million dollars in this way during the coming school year.

The objects of the convention were approved by Cardinal Gibbons who wrote, "I send my cordial blessing to the students attending the Convention and hope the conference will be crowned with success." Cardinal Farley wrote, "I wish your organization of the Mission Crusade every success and blessing. I pray that the Holy Ghost will guide your decisions and make your work abundantly fruitful." Cardinal O'Connell telegraphed, "I most heartily bless this apostolic movement; the cause of the Catholic missions must be made known and promoted. I earnestly wish the conference every success." Archbishop Mundelein of Chicago expressed deep regret that a previous engagement prevented him from attending the Convention and sent his cordial welcome and blessings.

The Convention was attended by Rt. Rev. Salvator Walleser, O. M. Cap., Vicar Apostolic of the Marianne and Caroline Islands, Rt. Rev. J. Rainer, V. G., President of St. Francis's Seminary, and Very Rev. Ignatius Weissbruch, O. M. Cap., of Washington, D. C. Archbishops, provincials of religious orders, rectors of universities and seminaries, and heads of mission propaganda in the United States will be invited to form an advisory board for the Crusade.

The movement originated nearly two years ago among the students of St. Mary's Mission House at Techny. They published a thirty-page bulletin in May, 1917, and a second in October. This contained cordial approbations from Cardinal Farley, six bishops, fifteen heads of educational institutions and eight Catholic papers and magazines. Thereupon the students at Techny, aided by students in fifteen other schools,

spent last year perfecting plans for the Convention. All expenses, including bountiful hospitality extended to the Convention itself, were borne by the Society of the Divine Word at Techny. The Maryknoll Mission House cordially participated and sent a delegate. Msgr. Joseph Freri, General Director of the Society for the Propagation of the Faith, regretting his absence, welcomed the Crusade as help he had long sought. Dr. J. F. McGlinchey, Boston director of the Propaganda, wrote: "I consider the Crusade one of the most important steps yet made to arouse interest in the great cause of the missions here in the United States. I believe the results in five years' time will be wonderful, greater than the most sanguine now expect." Msgr. J. J. Dunne, New York director of Propaganda, wrote, "we certainly have no hope for the future except in the students. The Crusade will result in untold good.

Lengthy suggestions were submitted and participation pledged by the Newman Clubs of the Universities of Wisconsin, Minnesota, California, Texas, Toronto, Pennsylvania, and the Federation of College Catholic Clubs in Conference this month at Cliff Haven, N. Y.

The Maynooth Mission to China, on receiving the Crusade Bulletin, started the movement in Ireland at once, enlisting enthusiastic aid from many Irish schools. Its representative appealed to the Crusade for affiliation in a world wide Students' Crusade.

CATHOLIC LAYMEN'S ASSOCIATION

An earnest patriotism and a fervent Catholicity marked the annual meeting of the Catholic Laymen's Association of Georgia at its annual convention in Atlanta on September 8th. The reports of the officers showed steady progress toward lessening anti-Catholic prejudice in the state. Rt. Rev. B. J. Keiley, head of the diocese, was one of the speakers and congratulated the laymen on the work they were doing and the progress made during the year and a half the organization has been in existence.

One of the speeches best received was that of Col. P. H. Callahan, of Louisville, Ky., head of the Religious Prejudices

Commission of the Knights of Columbus and organizer of that order's war activities. So fine an impression did this gentleman make on the meeting that he was unanimously elected honorary vice-president. Mr. Thomas F. Walsh of Savannah was elected president and the other officers succeeded themselves.

A PLEA FOR PEACE AND FRIENDSHIP AMONG CATHOLICS AND PROTESTANTS

Catholics and Protestants together settled America. Together, they laid the forests, drained the swamps and plowed the land. They fought together in the battles of the Revolution. They stood side by side in the Conventions and Congress that secured the liberties of the people. Why should they now suffer self-seeking men to betray them into hatred for one another?

When America outgrew her Colonial limits, Catholics and Protestants, side by side, faced the toil and danger of pioneer life. State after State was carved out of the great West. City after city arose. Railroads crossed the broad wastes and bridges spanned the deep streams. And all was the joint work of Catholics and Protestants. There is no State but where they live together, vote together, do business together; no city but where their Churches together lift their spires toward the same Heaven; no railroad, telegraph, express and hardly a mill, factory or mine but where their money and their interests are joined hand in hand. Then why should Catholics and Protestants not continue to live together in peace?

When America was convulsed with a great civil war, Catholics and Protestants stood shoulder to shoulder. Together they camped in the swamps, marched together in the wilderness, prayed, fought, suffered, and their dust lies mingled upon every battlefield of that desperate war. And when peace was come, together they set about peaceful pursuits, "with charity towards all and malice towards none." Why, then, can they not preserve that peace among themselves in the spirit of Him who, living and dying, enjoined upon all men to "Love one another"?

The American Constitution and the Constitutions of each State, guarantee liberty of belief and worship. Catholics and

Protestants in joint assembly wrote these guarantees. Why now listen to the designing men who try to violate them?

Today, in every section of the land, in every city and township, in almost every hamlet, Catholics and Protestants are living together as neighbors and friends. Why permit this friendly relation to be disturbed by uncharitable, un-Christian and un-American appeals to prejudice, passion and ill-feeling?

Tomorrow, as today, and for generations to come, Catholics and Protestants must live together as neighbors. Shall it not be also as friends?

For information regarding Catholics and their position on public matters, belief, etc., address Catholic Laymen's Association, Augusta, Ga.

Schools of Tomorrow, by John Dewey and Evelyn Dewey. New York: E. P. Dutton & Co., 1915. Pp. 316.

This volume, like "A Schoolmaster of the Great City," is an attempt to give a realization of the difficulties which must be faced by the teacher who would attempt to put into practice a theory of education which is at variance with the school practices of preceding decades. At first sight it may seem a comparatively easy thing to reduce to practice a thoroughly intelligible educational principle the validity of which is fully demonstrated. The child will not oppose the attempt, for he has not known the methods previously in use. But the case is otherwise with the rank and file of the teachers employed; their art of teaching is based largely on imitation. It can be truthfully said of only a small percentage of our teachers that their method springs from their own intelligence; it has simply been copied from others. And as to the parents, the case is still worse. The golden age of their youth has already been glorified in their eyes, and they do not understand, and therefore have no sympathy with the newer methods which base their claim, not upon custom and tradition, but upon the laws of the mind and upon present social and economic conditions.

We should remember that psychology and the social sciences, however necessary to the educator as the basis of his theory, do not and cannot constitute the staple of his professional education. The thing expected of the teacher of today is precisely to reduce to practice the body of theory established by modern science. He must learn how to face the difficulties represented by the over-conservative teacher and the unsympathetic parent.

The educator of today readily admits the necessity of getting away from the old formal drills, and a variety of experiments are being tried in the hope of finding a working method for the accomplishment of these ends. This page of "Schools of Tomorrow" is very familiar to all who are interested in the movement:

"Schools are trying all sorts of experiments to make the work in English concrete. The text-book method of teaching

—learning rules and definitions and then doing exercises in their application—has proved unsuccessful. Every teacher is familiar with the story of the boy who wrote 'I have gone' on a piece of paper fifty times, in order to impress the correct form on his mind, and then, on the bottom of the page, left a note for the teacher, beginning 'I have went home.' A purpose in English work seems absolutely necessary, for the child sees no gain in efficiency in the things he is most interested in due to progress in isolated grammar or spelling. When the progress is brought about as a by-product of the scholar's other work, the case is quite otherwise. Give him a reason for writing, spelling, punctuating, and paragraphing, for using his verbs correctly, and improvement becomes a natural demand of experience. Mr. Wirt, in the Gary (Ind.) schools has found this so true that the regular method required by the state curriculum has been supplemented by 'application periods in English.' In these hours the class in carpentry or cooking discusses the English used in doing their work in these subjects, and corrects from the language point of view any written work done as part of their other activity. A pupil in one of these classes who had been corrected for a mistake in grammar was overheard saying, 'Well, why didn't they tell us that in English?' To which her neighbor answered, 'They did, but we didn't know what they were talking about!' In some schools, as in the Francis Parker School, Chicago, and in the Cottage School, at Riverside, Ill., English is not taught as a separate subject to the younger grades, but the pupils have compositions to write for their history lessons, to keep records of their excursions, and of other work where they do not use textbooks. The emphasis is put on helping the child to express his ideas, but such work affords ample opportunity for drill in the required mechanics of writing. Grammar no longer appears as a separate subject in the Chicago public school curriculum; the teacher gives a lesson in grammar every time anyone in the class-room talks and with every written exercise."

The trend of the doctrine presented here is clear and its validity is unquestionable. It must be embodied in the effective teaching of religion as thoroughly as in effective teaching of English, and the same may be said of other subjects. But

while all this is true, we still have a long way to go before the ideals can be realized in the elementary schools of the country, whether public or parochial.

THOMAS EDWARD SHIELDS.

Religious Communities of Women in the New Code of Canon Law: Being a brief statement of things they ought to know. Compiled by a Friar Minor of the Province of the Sacred Heart. Pp. 43. St. Louis, Mo. 1918. Published by the Librarian, 3140 Meramec St. Price 50 cents. Postage extra.

This timely and important brochure aims at bringing to the knowledge of religious communities of women those portions of the New Code of Canon Law which they ought to know. First of all, attention is called to Canons 489 and 499, which are very important, inasmuch as the former annuls in the Rules and Constitutions of all Orders and Congregations whatever is contrary to the enactments of the New Code, while the latter recalls the obligation of obeying the Holy Father entailed by the vow of obedience—something which has never before, perhaps, been so forcibly set forth in the laws of the church. Certain terms are then explained, such, for example, as "religion" which, we are told, may now be applied to an institute in which no solemn or perpetual vows are made. The formalities to be observed in the erection or suppression of any establishment belonging to Religion are next dealt with. The fourth article treats of "Government" under two headings—Superiors and Chapters. The rights which the church grants to the Ordinaries of Dioceses in regard to Religious Communties *"uris pontificii," "juris diocesani"* and to monasteries of nuns are treated of briefly but distinctly. Some particular duties of Superiors "from within" are also dealt with in like manner. The fifth article has to do with the rights and duties of the Visitor and with the obligations of those who are subject to Visitation. In the articles on Confession, Manifestation of Conscience, and Holy Communion we find what the text of the New Code retains of the Decrees *"Quemadmodum," "Sacra Tredentina Synodus"* and *"Cum de Sacramentalibus."* The article on the Last Sacraments is

concerned with the question of their administration. What is said on the subject of Councillors and Economy in Religious Communities is deserving of particular notice. The article on Temporal Administration calls attention to several alterations and amplifications with respect to the Decree *"Inter Ea."* The conditions required for the admission of Postulants, for their reception into the novitiate and for the profession of novices, are dealt with in the article on Admission, which points out not a few important changes regarding the Decree *"Ecclesia Christi"* and the declarations concerning it. Other subjects treated of in subsequent articles are the Obligations and Privileges of Religious: Enclosure, the sending of letters and the collecting of alms, the Egress or Dismissal of Religious, the procedure to be followed if a Religious joins another congregation, the laws of fasting and abstinence, etc., etc. Taken as a whole, the present brochure affords a careful, clear and concise summary of all those sections of the New Code of Canon Law which relate to Religious Communities of Women, and it is, therefore, of the utmost value.

P. R.

History in the Elementary School, by Calvin Noyes Kendall and Florence Elizabeth Stryker. Boston: Houghton Mifflin Company, 1918. Pp. ix+135. 8vo, cloth, 75c.

The following topics are discussed: The value of history in the elementary school; the history story in the primary grades; the biographical story in the primary grades; the use of the history text-book; the assignment of the lesson; the study recitation; the use of outside reading; the recitation; the use of the outline; the use of illustrative material; dramatization; debates; relation of history to geography; concerning English; concerning holidays.

Speech Defects in School Children and How to Treat Them, by Walter Babcock Swift. Boston: Houghton Mifflin Company, 1918. Pp. ix+129. 8vo, cloth, 75c.

Teachers are frequently baffled by such pronounced speech defects as stammering and do not know where to turn for guidance. Every teacher could render valuable service to the

children by correcting a multitude of minor speech defects to be found in any elementary classroom. The little volume before us will be found invaluable. It is rich in facts and methods for the correction of speech difficulties. We quite agree with the editor: "So much practical information on speech correction has never before been made accessible in such handy form." It is well to note also that the information is presented by an authority on the subject.

Elementary Course in Differential Equations, by Edward J. Maurus. Boston: Ginn and Company. Pp. vii+51. Price 72c.

An easy introduction to differential equations as part of a course in integral calculus, intended primarily for first and second-year students in engineering courses. Its chief features of excellence are: Simplicity of language; abundance of problems; solution of a problem under each case, lack of complexity in answers. The book grew in the classroom, as the present works on the subject have proved either too rigid or too extended for the limited time at the teacher's disposal. With few exceptions the problems are new, though fashioned after the old models, and serve as a review in both differential and integral calculus.

The Pedagogics of Jesus, by Harrison Meredith Tipsword. Boston: Richard G. Badger, 1916. Pp. 251.

It is passing strange that the Christian world should have studied and analyzed so carefully through so many centuries the statements of Jesus as preserved in the gospel without having made more systematic attempts to discover the science and art of teaching embodied in His methods. The development of modern psychology has revealed a number of valuable principles for the guidance of the teaching process, but the teaching of Jesus and the organic method embodied in the liturgy of the Church furnish incomparably the best illustration of these principles to be found in pedagogical literature. Attention has been repeatedly called to this fact in recent times by educators who are Agnostics, as well as by those who are faithful followers of the Master.

Bishop Kephart, in his introduction to this volume, asks:

"What is more appropriate than that, while we study the truth He taught we should study also the qualifications, the methods, and the aim of the Teacher, that we may learn from the divinest source the conditions of successful teaching?" Jesus taught in another age people living under a different civilization and controlled by ideals that are far removed from those of today. Such circumstances manifest the need of adjustment in the concrete work of the teacher, but the underlying principles of method are in no way affected.

Dr. Tipsword has rendered a valuable service to the teaching public. It is needless to add, however, that he but little more than touches the field and it is to be hoped that others may follow his example.

T. E. E.

The Third and Fourth Generation — An introduction to Heredity, by Elliot Rowland Downing. Chicago: The University of Chicago Press, 1918. Pp. xi+164.

This little volume is a popular treatment of eugenics. It is intended for young people of high-school age, and contains a non-technical explanation of Mendel's law and its application to the human family.

The Influence of Age and Experience on Correlations Concerned With Mental Tests, by Edward Safford Jones. Baltimore: Warwick & York, 1917. Pp. 89.

This little volume constitutes No. 22 of Educational Psychology Monographs, and, like the other volumes of the series, presents research work of value to the trained educator.

The Picture Completion Test, by Rudolf Pinter and Margaret M. Anderson. Baltimore: Warwick & York, 1917. Pp. 101.

The last few years have witnessed a great expansion in school surveys and in the application of various tests and measurements to the children's mental capacity and to their progress. As was to be expected, much of this work was quite useless, owing to the lack of adequate preparation for such work on the part of those who undertook it. The value of the present

volume lies, in large measure, in the fact that it supplies a concrete illustration for the application of a single test with something over fifteen hundred children. The volume constitutes No. 20 of Educational Psychology Monographs.

Memory and the Learning Process, by Darwin Oliver Lyon. Baltimore: Warwick & York, 1917. Pp. 184.

"The present work is the outgrowth of experiments on memory that I have been conducting since the year 1906. The first experiments performed were somewhat limited in character, being made solely with the view of ascertaining the relation existing between facility of learning and tenacity of impression." This sentence, taken from the author's preface, discloses the central character of the work, which he defines a little later on as follows: "We merely pretend to discuss the learning process from an educational point of view, and trust at the same time that the conclusions we have drawn from the various experimental data may be of some practical use to the teacher."

Home and School Gardening. by Kary Cadmus Davis. Philadelphia: J. B. Lippincott Company, 1918. Pp. xvii+353. 8vo. cloth. $1.28.

This text-book is designed for the use of young people, and contains plans, suggestions, and helps for teachers, club leaders and organizers. The desire to cooperate with the Food Administration led to the making of tens of thousands of gardens last season. If a very large percentage of these failed to prove economic successes, the reason is to be found in the inadequate knowledge of the amateur gardeners. This might readily be remedied by a perusal of the volume before us, which contains sufficient instruction in non-technical language to earn success. Moreover, the effects on the mental and moral life of the children of carefully planned garden work are of much greater value than the financial reward.

Class-room Method and Management, by George Herbert Betts. Indianapolis: The Bobbs-Merrill Company, 1917. Pp. viii+386.

"The present work sets itself the rather ambitious task of seeking out and organizing the underlying principles that govern all good method. For method can be placed on a rational basis. In its broader aspects it rests on perfectly definite and simple principles. These principles can be clearly defined. They are easily grasped and may be intelligently applied to the teaching of any subject. Not content with a theoretical statement of these general principles of method, the treatment carries them across to the work of the class-room and applies them definitely and concretely to the teaching of the common-school subjects."

Learning to Earn, a plea and a plan for vocational education, by John A. Lapp and Carl H. Mote. Indianapolis: The Bobbs-Merrill Company, 1915. Pp. xiv+421.

The trend towards vocational education had set in some years before the opening of the world war. During the past two decades a great deal of dissatisfaction has been expressed with the public schools of the country because of their failure to adjust the great mass of the children of the people to the environment which they enter on leaving school and to give them adequate preparation for their life work. In the introduction to the present volume William C. Redfield, Secretary of Commerce, pleads for a combination of vocational with academic training in our schools. "Therefore, this book is to be commended as a thoughtful study concerning things that are greatly needed among us, and as giving an impetus to thought that can only be helpful. None of us can be satisfied to allow things to remain educationally as they are; to permit our children to go out into a life which is a blind alley; to reach a mental 'impassé' before maturity is well begun. The path of danger lies that way, and he renders a service to his country who calls a halt and directs our thinking as to how we may avoid the peril. There can be no doubt that when we come to realize the need for greater extensiveness of training for the work of life, both for men and women, we shall take

the steps which shall make that not only possible but certain. To this happy progress this book points the way."

The march of events since this book was written calls still more emphatically for a thoughtful and thorough reconstruction of our educational work. T. E. S.

Plane Geometry, with Problems and Applications, by H. E. Slaught and N. J. Lennes. Revised Edition. Boston: Allyn and Bacon, 1918. Pp. viii+310.

Chemistry in the Home, by Henry T. Weed. New York: American Book Company, 1915. Pp. 385.

New Latin Grammar, by Charles E. Bennett. Boston: Allyn and Bacon, 1918. Pp. xvi+287.

Business Arithmetic, by C. W. Sutton and N. J. Lennes. Boston: Allyn and Bacon, 1918. Pp. vi+466+8.

Our America, The Elements of Civics, by John A. Lapp. Indianapolis: The Bobbs-Merrill Company, 1916. Pp. 399.

A Greek Grammar for Schools and Colleges, by Herbert Weir Smyth. New York: American Book Company, 1916. Pp. xiv+492.

School History of the United States, by Albert Bushnell Hart. New York: American Book Company, 1918. Pp. 505+xxxiv. 8vo, cloth. Price, $1.

The Essentials of Logic, by R. W. Sellars. Boston: Houghton Mifflin Company, 1917. Pp. vii+349. 8vo, cloth. Price, $1.69.

Third-Year Mathematics for Secondary Schools, by Ernest R. Breslich. Chicago: The University of Chicago Press, 1917. Pp. xviii+369.

A History of the United States, by John Holliday Latane. Boston: Allyn and Bacon, 1918. Pp. xiii+589+28.